





## CHINESE REPOSITORY.

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ART. I. *Heaou King, or Filial Duty: author and age of the work; its character and object; a translation with explanatory notes.*

THIS work holds a middle rank between the primary school books of the Chinese, and their highest classical productions. It consists chiefly of select sayings of Kung footsze (Confucius), and of dialogues between him and his pupil Tsäng Tsau. Who reduced it to writing, we do not know. After the destruction of books by order of Tsiu Chehwang, the Heaou King was found with other classical works in the walls of the house of Confucius, where it had been concealed. It then contained twenty-two sections. Early in the eighth century, the emperor Yuentsung of the Tang dynasty wrote a commentary upon it. At that time, however, it consisted of only eighteen sections, as it does at present. Many other learned men have written upon it during the thousand years which have since elapsed. We have before us three editions of the work, in all of which it is united with the Seaou Heö, Easy Lessons, or more literally translated, Lessons for the Young. Of these three editions, the first is the Heaou King, Seaou Heö, ching wän, 'the plain text of the treatise on Filial Duty, and of the Easy Lessons:' the second is Heaou King, Seaou Heö, tswan choo, 'Treatise on Filial Duty, and the Easy Lessons, with notes:' the third is the Seaou Heö te choo ta ching, 'a complete collection of notes on the Easy Lessons:'—to which are added the Treatises on Filial Duty and Fidelity. In the text of these three editions there are some slight discrepancies, but none of them are worthy of particular notice in the translation. The simple fact that the work contains the words of the Chinese sage secures for it, in the eyes of this people, an immaculate character, and shows that its only object is to improve the morals and the government of 'all people.' In two of the editions before us, the sections are numbered,

and each furnished with an appropriate title; these we shall preserve in the translation. On some parts of the Heaou King we intended to add a few notes of explanation; but the space to which we are limited, makes it necessary to omit them, and to refer our readers to the original work where they will find the whole amplified and explained.

SECTION I. *Origin and nature of filial duty.*

Confucius sitting at leisure, with his pupil Tsāng Tsan by his side, said to him, "Do you understand how the ancient kings, who possessed the greatest virtue and the best moral principles, rendered the whole empire so obedient, that the people lived in peace and harmony, and no ill-will existed between superiors and inferiors?" Tsāng Tsan, rising from his seat, replied, "Destitute as I am of discernment, how can I understand the subject?" "Filial duty," said the sage, "is the root of virtue, and the stem from which instruction in moral principles springs forth. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit our names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty. Thus it commences in attention to parents; is continued through a course of services rendered to the prince; and is completed by the elevation of ourselves." It is said in the Book of Odes:

"Think always of your ancestors;  
Talk of and imitate their virtues."

SECTION II. *Filial duty as practiced by the son of heaven.*

The sage said, "If he loves his parents, he cannot hate other people; and if he respects his parents, he cannot treat others with neglect. When, therefore, his love and respect towards his parents are perfect, the virtuous instructions will be extended to the people, and all within the four seas will imitate his virtuous example. Such is the influence of filial duty when practiced by the son of heaven." In the Book of Records it is said:

"When the one man is virtuous,  
The millions will rely upon him."

SECTION III. *Filial duty exhibited on the part of nobles.*

"When those who are above all others are free from pride, they are not in danger from exaltation. When those who form rules of economy abide by them, nothing will be wasted of all their abundance. To be elevated, and yet secure from danger, is the way in which continually to maintain nobility: and of an abundance to have nothing wasted, is the method by which riches are to be continually secured. Thus preserving their nobility and riches, they will be able to protect their ancestral possessions with the produce of

their lands, and to keep their subjects and people in peace and quietude. Such is the influence of filial duty when practiced by the nobility." In the Book of Odes it is said :

" Be watchful, be very watchful,  
As though approaching a deep abyss,  
Or as when treading upon thin ice."

SECTION IV. *On the practice of filial duty by ministers of state.*

" Robes other than those which were allowed by the laws of the ancient kings should not be worn : language opposed to their usage should not be employed : nor should any presume to act except in accordance with their virtuous conduct. If therefore, ministers of state speak only according to the rules, and act only in harmony with the principles, of those ancient kings, their words will be unexceptionable, and their conduct irreproachable. Then their language, free from erroneous words, will pervade the whole empire ; and their conduct will everywhere be manifest, without one occasion of complaint, and unattended by any evil consequences. When their dress, language, and conduct, are all well regulated, they will be able to preserve the temples of their ancestors. So great is the influence of filial duty when exhibited by ministers of state." In the Book of Odes it is said :

" Morning and evening be watchful :  
And diligently serve the one man."

SECTION V. *On the attention of scholars to filial duty.*

"With the same love that they serve their fathers, they should serve their mothers likewise ; and with the same respect that they serve their fathers, they should serve their prince : unmixed love, then, will be the offering they make to their mothers ; unfeigned respect, the tribute they bring to their prince ; and towards their fathers both these will be combined. Therefore, they serve their prince with filial duty and are faithful to him : they serve their superiors with respect and are obedient to them. By constant faithfulness and obedience towards those who are above them, they are enabled to preserve their stations and emoluments, and to offer the sacrifices which are due to their deceased ancestors and parents. Such is the influence of filial duty when performed by scholars." As it is said in the Book of Odes :

" From the hour of early dawn till late retirement at night,  
Always be careful not to dishonor those who gave you birth."

SECTION VI. *On the practice of filial duty by the people.*

" To observe the revolving seasons, to distinguish the diversities of soil, to be careful of their persons, and to practice economy, in order that they may support their parents—is what filial duty requires of the people.

" Therefore, from the son of heaven down to the common people, whoever does not always conform entirely to the requirements of



filial duty, will surely be overtaken by calamity: there can be no exception."

SECTION VII. *Filial duty illustrated by a consideration of the three powers.*

Tsäng Tsan exclaimed, "How great is filial duty." Upon which the sage remarked, "It is the grand law of heaven, the great bond of earth, and the capital duty of man. The people ought to conform to the ordinances of heaven and earth. The wise man, by acting in accordance with this light of heaven, and this harmonizing principle of earth, easily reduces the empire to obedience: hence his instruction is perfect, without being severe; and his government completely effective, without being rigorous.

"The ancient kings saw that such a mode of instruction was calculated to reform the people: therefore they placed before them an example of universal love, and the people never cast off their parents; they laid open to them the principles of virtue, and the people hastened to put them in practice; they showed an example of respectful and yielding conduct, and the people lived without contentions; they led them in the paths of propriety and amid the delights of music, and the people enjoyed peace and harmony; they instructed them how to choose the good and avoid the evil, and the people understood the prohibitions." It is said in the Book of Odes:

"How glorious was the good master E Yin,  
All the people anxiously looked up to him."

SECTION VIII. *The influence of filial duty on government.*

"In ancient times," said the sage, "the illustrious kings governed the empire on the principles of filial duty. They would not treat with disregard even the ministers of the small countries, how much less the dukes, counts, and barons of every grade: hence all the state gladly served the ancient kings. The nobles who ruled the nation would not slight even the widows and widowers, much less the scholars and people: hence all the people joyfully served the ancient rulers. The masters of families would not neglect even their servants and concubines, much less their wives and children: and hence the members of the families were delighted to wait upon their relatives. When the various duties of society were thus carefully performed, parents enjoyed tranquillity while they lived, and after their decease sacrifices were offered to their disembodied spirits. And hence the whole empire was gladdened with perfect peace and quiet; no distressing calamities arose; and the horrors of rebellion were unknown. It was thus the ancient kings ruled the empire on the principle of filial piety." As it is said in the Book of Odes:

"They exhibited a pattern of virtuous conduct,  
And the nations on all sides submitted to them."

SECTION IX. *The influence of the sages on the government.*

"Concerning the virtues of the sages," said Tsäng Tsan, "may I presume to ask whether there is any one greater than filial duty?"

Confucius replied, "Of all things which derive their nature from heaven and earth, man is the most noble: and of all the duties which are incumbent on him, there is none greater than filial obedience: nor in performing this, is there anything so essential as to reverence the father: and as a mark of reverence, there is nothing more important than to place him on an equality with heaven. Thus did the noble lord of Chow. Formerly, he sacrificed on the round altar to the spirits of his remote ancestors, as equal with Heaven; and in the open hall he sacrificed to Wān Wang, as equal with the Supreme Ruler. And hence all the nobles within the four seas, according to their respective ranks, sent to aid him in the sacrificial rites. Since such was the influence of filial duty, what virtue of the sages could surpass it? Therefore, the child was instructed to cherish with daily increasing reverence the parents who gave him birth, and who dandled him on their knees. Thus the sages, by a reverential deportment, taught respect; and by filial regard, inculcated love. Hence their instruction was perfect without being severe, and their government effectual without being rigorous. All this was in consequence of their inenleating fundamental principles. The feelings which ought to characterize the intercourse between father and son are of a heavenly nature, resembling the bonds which exist between a prince and his ministers. The son derives his life from his father and mother, than which no gift transmitted from one to another can be greater; the regards of his parents are fixed upon him, than which no favor can be more important. Therefore, not to love one's parents, but yet to love others, is a perversion of virtuous principles: and not to reverence one's parents, and yet to respect others, is a violation of the rules of propriety. Thus to turn that which is in accordance with virtue into its opposite, leaves the people without any rule to guide them. And he who acts in this manner has no share of goodness, but is altogether evil. And though he should attain his wishes, honorable men will not treat him with respect. It is not thus with the truly good man. His words are worthy of attention; his deportment is agreeable; his integrity commands respect; his conduct in the management of business is deserving of imitation; and all his movements may be regarded as patterns of correct behavior. When such an one goes among the people, they will love and reverence him, and strive to be like him. Such an one, therefore, is able to carry instruction to perfection, and make his government truly effective." As in the Book of Odes it is said:

"The great and good man  
Is never guilty of an error."

SECTION X. *The acts of filial duty enumerated.*

"Those children who properly understand and perform their duty," said the sage, "serve their parents with their best and highest powers; they habitually pay to them the utmost respect. In supporting them, they manifest unmixed pleasure; in sickness, they exhibit unfeigned regret; at their death, they are overwhelmed with

extreme grief; and in sacrificing to their manes, they display unbounded reverence. Being perfect in these five particulars, they may then be regarded as having completed their duty. Those who perform aright the services they owe to their parents, if they are in elevated stations will not be proud; nor insubordinate, if in inferior ones; nor contentious, if they are among the multitude. But if those who are high in authority become proud, they will be ruined; if those who are in inferior stations become insubordinate, they will be punished; and if those who are among the multitude become contentious, they will occasion a war of weapons. If, therefore, either of these three evils are not put away, the mere fact of daily supplying parents with the best animal food, can never be regarded as the performance of filial duty."

SECTION XI. *Of crimes and punishments.*

"There are," continued the sage, "three thousand crimes to which one or the other of the five kinds of punishment is attached as a penalty; and of these no one is greater than disobedience to parents. When ministers exercise control over the monarch, then there is no supremacy; when the maxims of the sages are set aside, then the law is abrogated: and so those who disregard filial duty, are as though they had no parents. These three evils prepare the way for universal rebellion."

SECTION XII. *'The best moral principles' amplified and explained.*

"For teaching the people to love one another," the sage remarked, "there is nothing so beneficial as a proper understanding of filial duty; for teaching them the rules of politeness and obedience, there is nothing so good as a thorough knowledge of the duties which brothers owe to each other: for reforming and improving their manners, instruction in music is the most efficient means that can be employed: and for promoting the tranquillity of rulers and the subordination of the people, nothing is equal to properly inculcating the principles of propriety. Now propriety of conduct has its foundation in respect. When [princes] respect their parents, children take pleasure [in imitating them]; when respect is shown to elder brothers, the younger will rejoice [to follow the example]; when the sovereign is respected, his ministers will be delighted. Thus when one is duly respected, thousands and tens of thousands receive pleasure; and the few, by paying respect, render the many happy. This explains what is meant by 'the best moral principles.'"

SECTION XIII. *'The greatest virtue' amplified and explained.*

"The instruction of the truly good man," the sage again remarked, "is communicated to the people by inculcating filial obedience, and this without their repairing daily to his house, or even seeing him. His inculcation of filial obedience causes all the parents in the empire to be duly respected. His inculcation of right feelings towards elder brothers is the means of making all elder brothers properly



respected. And by teaching ministerial fidelity, he causes all the people of the empire to pay due respect to their rulers." In the Book of Odes it is said:

"Let all the rulers in the empire  
Become the fathers and mothers of the people."

"Now without carrying virtue to its utmost limit, who is there that can keep the people in this high degree obedient?"

SECTION XIV. *The principle of 'gaining reputation' illustrated.*

"The truly good man," said the sage, "serves his parents with filial piety; and will, therefore, in like manner, be faithful to his prince. He serves his elder brothers with true fraternal feelings, and consequently will, in the same measure, be obedient to his superiors. He rules well his own house, and will accordingly, in the same way control those who are in authority under him. Thus by his conduct at home being perfect, his reputation is established and will be transmitted to future generations."

SECTION XV. *On remonstrance.*

Tsäng Tsau addressing the sage said, "I have heard you say that a son should tenderly love and respectfully reverence his parents, seek to promote their present tranquillity, and thus render their names illustrious: may I presume to ask, if one who [without due consideration] obeys his father in all things is worthy to be called a filial son?" "What an inquiry this!" exclaimed the sage, "what an inquiry this! Formerly, if the emperor had only seven ministers who would remonstrate with him, though he himself were destitute of virtue, yet he lost not his empire. The nobles, though they might be devoid of principle, yet if they had even five servants who would remonstrate with them, lost not their respective countries. So also with regard to the magistrates; though unprincipled themselves, if they had only three faithful attendants who would remonstrate with them, their houses were not brought to ruin. And if a scholar had faithful friends to remonstrate with him, then he would not lose his good name. Even so a father, if he have a faithful son who will remonstrate with him, will not be in danger of falling into evil. When, therefore, iniquity lies in the way of one's parents, a son may not refrain from remonstrating with them. Nor may a minister or servant abstain from remonstrating with his master. Under such circumstances, how can mere inconsiderate obedience to a parent's commands be regarded as filial duty?"

SECTION XVI. *On the retributive results of the performance of filial duty.*

"The ancient kings," said the sage, "served their parents with true filial respect; hence they could serve heaven intelligently. In the same way they honored their mothers; and hence could honor the earth with an understanding mind. With them, concord and obedience were maintained between seniors and juniors; hence superiors and inferiors moved in their respective spheres. To them, who

understand clearly the principles of serving heaven and honoring earth, the spiritual intelligences will manifest themselves. Even the son of heaven must have some one above him, namely his father; he must have some one senior to himself, to be regarded as his elder brother. But it is in the ancestral temple that he displays the most perfect degree of reverence, not forgetful of his parents, but adorning himself with virtue, and diligently attending to his conduct, lest he dishonor his progenitors; it is there, while worshipping with the profoundest reverence, that the spirits of his ancestors manifest themselves to him. He who performs filial and fraternal duties perfectly, will comprehend the spiritual intelligences, and spread light throughout the four seas. There will be nothing beyond his comprehension." As expressed in the Book of Odes:

"From the west and from the east,  
From the south and from the north,  
None thought of insubmission."

SECTION XVII. *On serving the prince.*

"The truly good man," said the sage, "when in the presence of the prince, will serve him with fidelity; and when he retires, will seek to amend his faults: he will strive to guide his majesty to what is excellent, and to rescue him from what is evil. Then the prince and his ministers will love one another." Again it is said in the Book of Odes:

"Their hearts love the prince,  
When afar off they speak no evil of him;  
They retain him in their hearts,  
And never for a day forget him."

SECTION XVIII. *On the death of parents.*

Again the sage remarked, "At the death of parents, filial sons will not mourn to excess; in the ritual observances they will not be extravagant, nor too precise in the use of language; they will not be pleased with elegant dress, nor enchanted with sounds of music, nor delighted with the flavor of delicate food. Such is the nature of grief. After three days they may eat. The sages taught the people not to destroy the living on account of the dead, nor to injure themselves with grief. The term of mourning is limited to three years, to show the people that it must have an end. When a parent dies, the coffin and a case for it are made ready, and the corpse wrapped in a shroud is laid therein. The sacrificial vessels are arranged, and lamentation is made for the deceased. The members of the family, male and female, moving by the side of the coffin, weep as they advance. A felicitous burial-place is selected, and the body is there laid down to rest. Then an ancestral temple is erected, and offerings are there made to the departed spirit. And in spring and autumn, sacrificial rites are performed in order to keep the dead in perpetual remembrance.—Thus with affection and respect to serve parents while living, and mourn and lament for them when dead, consti-

rites the fundamental duty of the living; and thus the claims of parents, both while living and when dead, are fully satisfied: this is the accomplishment of filial duty.”

Here ends our translation of the Heaou King. We shall not now pause to comment on the maxims which it contains. The attentive reader will find in it a cause for many of the usages which are so prevalent and firmly established among the Chinese. It is, doubtless, from original sources of this description, that we must derive our knowledge of the existing customs, manners, morals, and religions of the many millions who inhabit the Middle Kingdom. While we request our readers carefully to pursue and notice with us the leading sentiments of these standard works of the Chinese, they will for the present, we trust, excuse us from drawing general conclusions. It would be easy to turn over a few pages of the classics, and then give opinions *ex cathedrâ*: but we desire first to put our readers in possession of facts, from which they may form their own opinions and draw their own conclusions: in due time, however, they shall be welcome to our own—such as they are. A few explanatory notes are all that we shall add for the present.

The discourse which the sage commenced in the first section is continued to the close of the sixth; we have accordingly marked these sections, excepting only the extracts from the She King or Book of Odes, as his words, though they are not introduced with the formula *tsze yuě*, ‘the sage said.’ By ‘the ancient kings,’ the sage designates Yaou, Shun, Yu, and their successors, who were the first rulers of the nation, and are constantly referred to by the Chinese as holy and perfect men, worthy of all commendation and to be imitated by all future generations. The ‘three powers,’ named in the seventh section, are heaven, earth, and man. See the Santsze King, page 108 of the present volume. In the ninth section, Teën, ‘Heaven,’ (one of the three powers mentioned above,) and Shang Te, the ‘Supreme Ruler,’ seem to be perfectly synonymous: and whatever ideas the Chinese attach to them, it is evident that the noble lord of Chow regarded his ancestors, immediate and remote, as their equals, and paid to the one the same homage as to the other. In thus elevating mortals to an equality with the Supreme Ruler, he is upheld and approved by Confucius, and has been imitated by myriads of every generation of his countrymen down to the present day.

**ART. II.** *First Report of the Society for the Diffusion of Useful Knowledge in China, with the minutes of the first annual meeting, held at Canton, October, 19th, 1835.*

[THE feeling of interest which the members of the foreign community in China have manifested in behalf of the Society, whose first Report we have now the pleasure of entering on our pages, augurs well. It has been affirmed by some that men "come here only to make money;" and the Chinese have reiterated, "that all foreigners are gain-seeking and crafty in their dispositions." Admitting, as we must, that there has been too much occasion for these charges, it is yet gratifying to see before the world in the public proceedings of this society, clear proof that foreigners who come to this country have other objects in view than mere selfish gains. The Chinese ought to be convinced, that foreigners are their friends, and not their enemies: now, to convince them of this, the Society for the Diffusion of Useful Knowledge is admirably adapted. Only let the Society steadily, yet vigorously, pursue its noble aims, and its course will be like that of the sun, pouring down a flood of genial light over the whole face of the land. The Canton Register and the Canton Press have declared themselves ready to promote the objects of the Society, and the Chinese Repository will gladly do the same.]

AGREEABLY to public notice, the first annual general meeting of the Society for the Diffusion of Useful Knowledge in China was held this day at 12 o'clock, in the American hong, No. 2. There were present the following gentlemen: William Jardine, Robert Inglis, William S. Wetmore, W. Bell, James Innes, D. W. C. Olyphant, G. R. Sanpson, Alexander Matheson, W. McKilligin, Andrew Johnstone, J. Slade, W. Mackenzie, R. Turner, S. W. Williams, J. Henry, Framjee Pestonjee, and the Rev. Messrs. F. R. Hanson, H. Lockwood, P. Parker, m. d., and E. C. Bridgman. The meeting was called to order by Mr. Bridgman, when, both the president and secretary of the Society being absent from Canton, Mr. Wetmore was called to the chair, and the Rev. Mr. Bridgman appointed secretary. The following report of the committee was then read by the secretary.

WHEN great enterprises are to be undertaken in unexplored fields, the first efforts are usually compassed with many difficulties and often opposed by great obstacles. Perhaps no association was ever formed under circumstances more peculiar than those of this society. Free, pacific, and benevolent in its design, it recognizes no authority, either to protect or sustain it, except those of reason and truth. The rights which it claims are simply those of putting within the reach of a great nation the richest treasures of knowledge which can be gathered from the records of past and present times. The field which invites by its multiplied necessities the labors of this society, comprises the welfare of a third part of our species, who are scattered over a vast extent of territory, stretching from the Russian frontiers on the north, to the equator on the south, and from the Pacific ocean on the east to the mountains of central Asia on the west. Many thousands of Chinese, and others who speak their language, are already accessible; and unless the spirit of the age and the march of improvement are checked, every year we may expect will bring them more into contact with the

people of the west.—Such are the wants of man that they are never satisfied: the wants of this nation are great; its natural productions are also great: these have given rise to an extensive commerce, which, so long as those wants continue, and those productions are needed, will not cease; and if the first increase, as they doubtless will, the latter will do so also; and commerce in the hands of enlightened and philanthropic men will prepare the way for the wide diffusion of useful knowledge.

Those, if such there were, who expected that ‘treatises in the Chinese language, on such branches of useful knowledge as are suited to the present condition of the people of this empire,’ could in a few months be prepared and published, will not find their expectations realized; nor will they, we trust, after considering all the circumstances of the case, see cause to regret the formation of this society, or to complain either of the measures which it has adopted, or of the incipient labors which it has performed.

The whole number of members on the records of the Society is forty-seven: of these eight are honorary, ten corresponding, and twenty-nine are resident, members. Sufficient time has not yet elapsed to allow us to hear from all those who have been elected to corresponding and honorary membership; but the communications that have been received, confirm us in our expectation that our friends abroad will cordially coöperate with the resident members of the Society, to promote the extension of useful knowledge among those who speak the Chinese language.

Your committee have felt that the prosperity of the Society must depend very much on the measures which it adopts, and the manner in which it carries them into effect. Every plan should be well matured, and every publication prepared in the best style. As yet the committee have not sent forth to the Chinese a single publication; but having surveyed the ground before them, they see occasion for a great variety of very arduous labors, and they cherish the hope that the time may not be very distant, when, encouraged and countenanced by the most enlightened and liberal of this country, the Society will be enabled to send forth its standard and periodical publications freely through all the provinces of the empire, and to all who speak the same language in the surrounding countries.

Considering that much of what the Society will have to communicate to the Chinese will be new to them, requiring many new names in geography, history, and science, your committee early took measures for preparing a Chinese nomenclature, which shall conform to the pronunciation of the court (or mandarin) dialect, but embrace as far as possible names that are already in use. Considerable advances have been made in this work, and the characters for expressing a large number of names of persons, places, &c., have been selected. Years, however, will be needed to carry this work to that state of perfection which the exigencies of the case require. It can only be perfected as the terms are from time to time needed for use. In a description of a steam-engine, for instance, or of the manipulations



of a laboratory, in order to convey full information of the necessary apparatus and modes of operation, many new terms will be required. Your committee have not contemplated the publication of this work, but they are desirous that a standard should be fixed, to which all their works may conform. The advantages of this will be obvious to every one. Terms, such as *hung-maou kwei*, 'red-haired devils,' now commonly used for the English; *hwa-ke kwei*, 'flowery-flaged devils,' for the Americans; *keäng-koo kwei* 'old-story-telling devils,' for preachers of the gospel; and all similar epithets, as they are calculated to create and perpetuate bad feelings, will be discountenanced. Nor, when speaking of the Chinese, or of aught that belongs to them, will any but the most correct and respectful language be employed. Let there be given in this, as in all other cases, honor to whom honor is due.

Three works are in preparation for the press: 1st, a general history of the world; 2d, a universal geography; and 3d, a map of the world. These have been several months in hand, and will be carried forward and completed with all convenient dispatch. They are designed to be introductory works, presenting the great outlines of what will remain to be filled up. The history will be comprised in three volumes, the geography in one. The map is on a large scale—about eight feet by four, presenting at one view all the kingdoms and nations of the earth. The committee expect these three works will be published in the course of the coming year; and it is hoped they will soon be followed by others, in which the separate nations, England, France, America, &c., their history and present state, shall be fully described.

In the absence of works already prepared for the press, an edition of the Chinese Magazine, of one thousand copies, each in two volumes, has been contracted for. These are intended for the Chinese in the Indian Archipelago,—Batavia, Singapore, Malacca, Penang, &c. The progress of this work has been interrupted; it is expected, however, that it will be resumed in the course of a few months. Mr. Gutzlaff has offered the Magazine to the Society, in order that its publication may be continued under its auspices; and the committee have expressed their willingness to undertake the work, whenever it can be done with a prospect of success.

The expediency of procuring metallic types for printing Chinese books has engaged the attention of the committee. They have heard with satisfaction of the efforts of M. Pauthier, Paris, and of the Rev. Mr. Dyer, Penang. In both these places the type is being prepared by means of punches, and at a very moderate expense; yet in such a manner as to render the type perfect and complete—equaling, if not surpassing, the best specimens of Chinese workmanship.

Three works have been presented to the Society: by James Matheson, esq., a manuscript copy of a treatise on political economy, written by Mr. Gutzlaff; by J. R. Morrison, esq., a geographical and astronomical work, entitled *Hwan Teén too shoo*; and the *Sze Shoo ching wän*, the well known Four Books. The former of the last two is the work of a Chinese who was educated by the Jesuits.

While the committee have viewed with pleasure the disposition which has in some instances been exhibited by the people of this country, and which, were it not for the unnecessary fears and restraints imposed by those who are in authority, would doubtless in many more cases manifest itself,—they are still of opinion that in the present state of affairs it is desirable that the Society's standard works be put to press at some place where they will not be liable, as in China, to frequent interruptions. They have contemplated, therefore, as soon as the works are ready for publication, the practicability of having them printed in some place beyond the jurisdiction of the Chinese. It is supposed that one of the British settlements in the straits of Malacca will afford the greatest facilities for the prosecution of such labor.

In conclusion, your committee must remark that, in submitting this brief recital of their first year's proceedings, they are conscious of appearing to have labored almost in vain; they hope, however, this is more in appearance than reality. It is indeed a day of small things; but it is something to have commenced a good work. The very existence of this society is evidence of recognized obligation, resting on the Christian community resident in this country, that, possessing themselves the rich fruits of knowledge, they are bound to communicate them to others. The barriers which the government presents to the reception of light form no excuse for indifference on our part. If on any subjects we are better instructed than the Chinese, we are thereby obligated to enlighten them: and having, by associating ourselves together for this object, recognized an obligation, we cannot look back. We must go on, and meet opposition; nor give up the contest, a contest of truth with error, till the millions of this empire shall participate in all the blessings of knowledge which we now so richly enjoy.

The report having been read, it was moved by Mr. Turner, seconded by Mr. Bell, and unanimously

*Resolved*, That the report be accepted and published under the care of the committee; and that an abstract of the same, with a notice of the meeting, be published in the Canton newspapers.

The chairman then inquired of the gentlemen of the meeting if they had any remarks or suggestions to offer with regard to the business of the Society. Mr. Jardine rose, and after some observations respecting the native press, begged leave to introduce, for the consideration of the meeting, the following sentiment:

*Resolved*, That this meeting view with the deepest regret the present abeyance of the Chinese press, and recommend the committee for 1835-36 to secure the publication of their works at the straits of Malacca, or on board ship at Lintin, as may seem to them most advisable.

After urging in few words the propriety of the course suggested in the resolution, its mover was followed by Mr. Innes, who spoke nearly as follows: I rise, Mr. Chairman, to second the proposal of Mr. Jardine. No one regrets more than I do the abeyance of the Chinese

press in China. It is a misfortune to the cause of truth! But if this meeting view it fairly, and its causes, they will derive from it strength, not weakness. It was by many esteemed doubtful—never by me, whether the thousands of tracts sent among this great people produced an effect or not. So misinformed were we, that we remained in the dark, until a clear, lucid, definite fact was arrived at, that these tracts had moved the whole Chinese empire, as avowed by recent edicts from the throne, which presides over so many millions of human beings—all willing, so far as we know, to receive truth, but hitherto barred from it by selfish motives! I say, therefore, that instead of the Society being impeded or discouraged by the present check on the press, they should receive it as—I do—a sure test of its activity, power, and usefulness, available to our purpose. Taking, therefore, the good and the bad together—‘uniting the circumstances,’ to use a favorite phrase of the Chinese,—it appears to me that by waiting for the Parisian press,\* and in the meantime by availing ourselves of the presses at the straits of Malacca, or on board ship at Lintin, our object can be effected; and I cordially leave the subject in the hands of the committee.†

Mr. Inglis next rose to remark on the same resolution. It seemed to him that the simplest and most economical plan for the Society, under present circumstances, would be to endeavor to arrange with the proprietors of the Chinese printing establishments at the straits of Malacca, to print what he called the standard publications of the Society; i. e. a series of elementary works for the instruction of the Chinese, and Mr. Gutzlaff’s Magazine. If the ‘getting up’ of the latter rested with him, he would endeavor to make it a miscellany of light and attractive reading, such as would be likely to gain readers amongst those who would not give their attention to the elementary treatises; but it should refer as often as possible to those treatises, in order to attract notice to them, and some mark should be affixed to both to show that they were issued under the same authority. Whenever the funds of the Society, and still more the means of authorship in Chinese, increase, he would have a press at Lintin, if impracticable here or at Macao, where at first he would have printed small tracts for circulation in the immediate neighborhood and upon subjects, perhaps of immediate interest,—such for example, as the comet which is now passing through the heavens. While listening to the report, it occurred to him that these small treatises might be composed in the local dialect; but this he thought should not be attempted until metallic types were procured. This part of the plan too would involve considerable hazard to the Chinese in the employment of any member of the Society: of this he would be exceedingly cautious at every stage of the Society’s proceedings. He remembered the fate of the Roman Catholic missionaries both in China and Japan, which

\* The speaker here alluded to the metallic types of Panthier.

† The remarks of Messrs. Innes, Inglis, and Parker differ slightly from those used at the general meeting, the gentlemen having had the kindness to furnish the secretary (at his request) with the substance of what they there advanced.

was in part occasioned by their overzealous haste to force instruction—not quite of the right kind, it is true—upon a people who required much time to receive it. He did not mean to infer from this that there would be much personal danger to us foreigners, in anything we may do in this way at present; the hazard is all with the Chinese, whom we would benefit. Further, he would as much as possible avoid all unnecessary outlay in ‘stock,’—that is in houses, ships, or printing-presses; but get the greatest number of elementary works printed at the least possible cost. Whenever the funds of the Society will admit of it, if we are lavish in anything, it should be in giving tokens of acknowledgement, or premiums, to those whose knowledge of the language has been the indispensable and most valuable means of advancing the objects of the Society.

After a few more remarks by different individuals of the meeting, the resolution was put and carried unanimously.

The Rev. Dr. Parker rose and addressed the meeting in words nearly as follows: Mr. Chairman, a resolution has just been put into my hands, which I beg leave to submit:

*Resolved*, That we appreciate the incipient and preparatory measures of the committee, and recognize the encouragement and obligation to urge forward the enterprise which has been undertaken.

With pleasure, Sir, do I present the resolution now read: considering the circumstances under which this society was originated, and has commenced its operations, all has been done that could reasonably be expected. It contemplates publishing books in one of the most difficult languages, and in which but few are qualified to write. A language possessing many points of dissimilarity from all others, not merely in respect to its character, but especially in its idioms. New and general principles are to be established in order to secure uniformity in its productions. This your committee, as shown by their report, have successfully begun. They have, as it were, provided themselves with chart and compass by which to make their course in unexplored seas, and if they are thrown upon rocks and shoals, they will lay them down to be shunned by future adventurers. They have provided the ship in which to embark in this noble, philanthropic, and benevolent enterprise. With propriety then may we say, in the language of the resolution, that we highly appreciate these preparatory steps.

The second clause of the resolution is that we recognize the encouragement to go forward. Is your ship ready and upon the stocks, and shall she not be launched? Or do wind and tide favor, and will you not weigh anchor and spread your canvas to the breeze? But, Mr. Chairman, we perceive other encouragements than those which the report of your committee presents. We discern more and more distinctly that the work of the Society is practicable, though opposed by some obstacles. Many thousands are ready to receive your publications. Since the formation of the Society, I have had an opportunity to see the estimation in which Mr. Gutzlaff's Magazine is held by the Chinese. While at Singapore, a question of chronology



came up; the inquiry was made, "do you know any book that will solve it?" "Yes." The Magazine was produced and the question answered. "Is this book correct?" All affirmed that it was. I adduce this example to show that the works of Europeans are appreciated. I am acquainted with Chinese who have expressed their regret that the publication of this work should have been interrupted. Facts like these show that the efforts of this society will not be futile. When your committee speak of many thousands accessible, I suppose them to refer to those who are exterior to China Proper. But, Sir, you may rest assured that the majority of your readers will be within China, and those without will be for the present important agents in the circulation of your books.

Let a complete set of plates exhibiting the anatomy of the human subject of the natural size be prepared, with ample explanations in Chinese appended, and let them be circulated in the name of your Society: I attach importance to this. I have known an excellent book undervalued, because there was neither author nor publisher's name affixed. "I think," said the Chinese, "the man fear he lose his head. He no tell his name, nor where the book was made." Such a work issued by this society, would gain attention for its other productions, less attractive at first view. At a proper time, I would propose that your committee take this subject into consideration. The resolution in my hand, Sir, also purports that we recognize our obligations to urge forward this enterprise. Yes Sir, as those who have been highly favored from earliest years, and placed upon the theatre of life to perform the high ends of our Creator, we acknowledge, frankly acknowledge, the obligation imposed upon us. We admit the broad principle, that we were not made for ourselves merely, or for the particular family or nation to which we belong, but that every human being has certain claims upon us. We also allow there may be specific obligations growing out of peculiar circumstances in which Providence may place us. It is by this principle we are constrained to admit that an especial obligation rests upon this society, as peculiarly located in respect to the teeming millions of this empire. Had we been stationed in some solitary island or section of the globe remote from this, ignorance of their condition might form an apology for utter neglect. But such is not the case. We are in the midst of them, see the objects of their blind adoration, witness their degradation, bigotry, and ignorance, and are acquainted with their oppressive laws. Now the efforts of the Society are calculated to meliorate or entirely obviate these evils, and the duty to urge forward the enterprise you have undertaken with all possible efficiency is imperative.

The resolution introduced by Dr. Parker, was seconded by Mr. Jardine, and carried by a unanimous vote of the meeting. It was then moved by Mr. Inglis, and seconded by Mr. Sampson, and unanimously

*Resolved,* That the committee be instructed to take into consideration the expediency of affixing the name of the Society to all the works which it publishes, as suggested by Dr. Parker.



The treasurer's account was then read and accepted; the amount of the annual subscriptions and donations was Spanish dollars 925; there has been paid out \$500, leaving a balance of \$425 in the treasury.

It was moved by Mr. Olyphant, and seconded by Mr. Johnstone, that the Society proceed to choose a committee for the ensuing year, and that the same be nominated from the chair. The following gentlemen were then chosen a committee for conducting the business of the Society the ensuing year.

WILLIAM JARDINE, Esq., *President.*

ROBERT INGLIS, Esq., *Treasurer.*

JOHN C. GREEN, Esq.

RICHARD TURNER, Esq.

RUSSELL STURGIS, Esq.

REV. ELIJAH C. BRIDGMAN, } *Chinese Secretaries.*

REV. CHARLES GUTZLAFF, }

J. ROBERT MORRISON, Esq., *English Secretary.*

The thanks of the Society were then voted to Mr. Wetmore for his services in the chair during the anniversary exercises; and the meeting adjourned.

(Signed) WM. S. WETMORE,  
*Chairman.*

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ART. III. *Notices of modern China: various means and modes of punishment; torture, imprisonment, flogging, branding, pillory, banishment, and death.* By R. I.

INSTRUMENTS of torture for the investigation of offenses are prescribed in the code.\* "In those cases wherein the use of torture is allowed, the offender, whenever he contumaciously refuses to confess the truth, shall forthwith be put to the question by torture; and it shall be lawful to repeat the operation a second time, if the criminal still refuses to make a confession. On the other hand, any magistrate who wantonly or arbitrarily applies the question by torture, shall be tried for such offence, in the tribunal of his immediate superior." There seems to be no other limitation in its use, except that it is not permitted at all towards any of the eight privileged classes,† or to any persons below fifteen and above seventy years of age, nor upon those who labor under any permanent disease or infirmity.

\* See appendix 5 to Staunton's translation of the Penal Code.

† Section 404 of the Penal Code.

This infliction, which is considered merely as a means to attain truth, and not as a punishment for crime, has always been cruelly abused wherever it has been permitted; and nowhere more, apparently, than in China.

The Peking gazette of August 9th, 1817, contained the report of a censor of Honan province upon this subject, which we quote:\* “Chow, the yushe or censor of Honan, kneels to report with profound respect in the hearing of his majesty, the following circumstances, and to pray for his sacred instructions. The clear and explicit statement of punishments is a means of instruction to the people; the infliction of punishments is a case of unwilling necessity. For all courts there are fixed regulations to rule their conduct by, when cases do occur that require punishments to be inflicted in questioning. Magistrates are not, by law, permitted to exercise cruelties at their own discretion. But of late, district magistrates, actuated by a desire to be rewarded for their activity, have felt an ardent enthusiasm to inflict torture. And though it has been repeatedly prohibited by imperial edicts, which they profess openly to conform to, yet they really and secretly violate them. Whenever they apprehend persons of suspicious appearances, or those charged with great crimes, such as murder, or robbery, the magistrates begin by endeavoring to seduce the prisoners to confess, and by forcing them to do so. On every occasion they torture by pulling, or twisting the ears around, (the torturer having previously rendered his fingers rough by a powder,) and cause them to kneel a long while upon chains. They next employ what they call the beauty’s bar,† the parrot’s beam,‡ the refining furnace,§ and other implements for which they have appropriate terms. If these do not force confession, they double the cruelties exercised, till the criminal dies (faints), and is restored to life again, several times in a day. The prisoner, unable to sustain these cruelties, is compelled to write down or sign a confession (of what he is falsely charged with), and the case anyhow is made out, placed on record, and, with a degree of self-glorying, reported to your majesty. The imperial will is obtained, requiring the person to be delivered over to the Board of Punishments for further trial.

“After repeated examinations and undergoing various tortures, the charges brought against many persons are seen to be entirely unfounded. As for example, in the case of the now degraded taoutai, who tried Lew Tewoo; and of the chechow, who tried Peih Keuking; these officers inflicted the most cruel tortures, in a hundred different forms, and forced a confession. Lew Tewoo, from being a strong robust man, just survived; life was all that was spared. The other, being a weak man, lost his life: he died as soon as he

\* *Indochinese Gleaner*, May, 1818, page 85.

† A torture said to be invented by a judge’s wife, and hence the name. The breast, small of the back, and legs bent up, are fastened to three cross bars, which cause the person to kneel in great pain.

‡ The prisoner is raised from the ground by strings around the fingers and thumbs, suspended from a supple transverse beam.

§ Fire is applied to the body.

had reached the Board at Peking. The snow-white innocence of these two men was afterwards demonstrated by the Board of Punishments.

“The cruelties exercised by the local magistrates in examining by torture, throughout every district of Cheihle, cannot be described; and the various police-officers, seeing the anxiety of their superiors to obtain notice and promotion, begin to lay plans to enrich themselves. In criminal cases, as murder and robbery; in debts and affrays, they endeavor to involve those who appear to have the slightest connection. The wind being raised, they blow the spark into a flame, and seize a great many people, that they may obtain bribes from those people, in order to purchase their liberation. Those who have nothing to pay, are unjustly confined, or sometimes tortured, before being carried to a magistrate. In some instances, after undergoing repeated examinations in presence of the magistrate, they are committed to the custody of people attached to the court, where they are fettered in various ways, so that it is impossible to move a single inch; and without paying a large bribe, they cannot obtain bail. Their oppressions are daily accumulated to such a degree and for so long a time, that at last death is the consequence.

“Since there is at this period particular occasion to seize banditti, if there be suspicious appearances, as the age or physiognomy corresponding to some offender described; it is doubtless proper to institute a strict inquiry. But it is a common and constant occurrence, that respecting persons not the least implicated, who are known to possess property and to be of a timid disposition, pretenses are made by the police to threaten and alarm them. If it be not affirmed that they belong to the peih leên keon (a proscribed sect), it is said that they are of the remnant of the rebels, and they are forthwith clandestinely seized, fettered, and most severely ill-used, and insulted. The simple country people become frightened and give up their property to obtain liberation, and think themselves very happy in having so escaped. I have heard that in several provinces, Cheihle, Shanung, and Honan, these practices have been followed ever since the rebellion; and wealth has been acquired in this way by many of the police-officers. How can it be that the local magistrates do not know it? Or is it that they purposely connive at these tyrannical proceedings? I lay this statement with much respect before your majesty, and pray that measures may be taken to prevent these evils. Whether my obscure notions be right or not, I submit with reverence.

“The imperial reply is received, ‘It is recorded!’”

It remains to show that the evils complained of by the censor are not confined to one year nor one part of the empire. A Peking gazette of January, 1818,\* reports two cases of persons dying under torture unjustly inflicted. One by a heên magistrate in China, and the other by the keepers of the emperor’s forests in Tartary. In the latter case some vendors of wood were seized on suspicion, and tortured until a confession (of stealing wood no doubt,) was extorted;

\* *Indo-Chinese Gleaner*, October, 1818, page 185

they were then carried before a magistrate who found them innocent; but two of the men had died meanwhile in consequence of the torture. A censor reported to the emperor in the same year,\* "that the most cruel and illegal tortures are practiced in the province of Szechuen, under which many persons actually die: indeed," says he, "the local magistrates prefer torturing to death those who deserve to die by the laws, in order to avoid the trouble and expense of sending the criminals to the higher courts. The gazette of the 9th of May, 1821†, mentions a case of homicide which had been pending five or six years, and was only then discovered, although fifty or sixty persons had been tried and tortured. A case of a magistrate torturing a man to death was reported in 1822,‡ on which occasion the emperor declared his determination to disallow every form of torture that was not expressly sanctioned by law.

In 1827, the proceedings relative to a murder are reported in the gazette,§ during which one witness under torture accused a man of the murder who had been transported to Canton for theft, two years before. The court at Peking sent all the way to Canton for the accused; who when examined clearly proved an alibi. The unfortunate witness was then *punished* with eighty blows for the false accusation. The same year|| a prince accused the officers of the Board of Punishments at Peking of a cruel and unjust infliction of torture. A prisoner was kept kneeling on chains and otherwise tortured for a whole month.

A magistrate of Nganhwuy was accused in 1820,¶ of having fastened up two criminals to boards, by nails driven through the palms of their hands. One of the men struggled until he tore his hands loose, but was nailed up again with larger nails, and expired under the operation. Also with using as tortures, heds of iron, red hot spikes, boiling water, and knives for cutting the tendon Achillis. A commission of magistrates for inquiry was ordered, who reported, that although there was some cause for the accusations, they were greatly exaggerated. The man, said to have died in consequence of spike nails being driven through his hands, had committed seven robberies and one rape. He was insolent and *specious* in his trial, on which account a little additional torture was administered, and he died afterwards in prison. The other culprit had been fastened to a long iron bar by rings around his neck and leg, for robbing with concealed weapons. He contrived to saw off the iron pin at the top of the bar, on which account it had been driven, by order of the magistrate, into the palm of his hand; but on his promising better behavior he was relieved. The magistrate was accused of putting this same culprit at the head of his police-runners; but it was found that he had only recommended him to fill the office of watchman, lest he should return to his old habit of thieving. The only thing which the commissioners blamed in the conduct of the magistrate,

\* Indo Gleaner, July, 1819, page 122.

† Indo. Gleaner, Oct. 1821, page 230

‡ Indo. Gleaner, Jan., 1822, page 277.

§ Malacca Observer, Oct. 7th, 1828.

|| Canton Register, Feb. 13th, 1823.

¶ Canton Register, July 2d, 1820.



was cutting the tendon Achillis of a man whom he sent for trial at another court, lest he should escape as he had before wrenched off his fetters. They recommend that he should be subjected, for this, to a court of inquiry at Peking. The governor, however, who forwards the report, says "that the accused magistrate loved the people as his own children, and hated bad men as he did enemies, and that a little severity is suitable to that part of the country." The emperor concludes his remarks upon the subject by saying: "such a magistrate as this, who is not intimidated by the suspicions and resentments of others, it is very difficult to find: since the culprits were wicked and abandoned wretches, there was no cruelty inflicted by the magistrate. It is not necessary to subject him to further inquiry. Respect this."

A magistrate of Yunnan province, but acting in Kwangse, was degraded and transported to Tartary this year,\* for flogging a woman with bamboo canes on her back and arms, until death ensued. The pretense was that she had stopped his chair to complain that a man had violated her person, and that her evidence on examination had been found contradictory. A little later the Peking gazette reported two men to have died under the infliction of torture by magistrates who were punished for it by dismissal from the emperor's service.† About the same time,‡ old Sung was engaged on a commission of inquiry into a case of false imprisonment and torture, which had caused the death of an innocent man, and involved several great officers of state. Three of those officers who were (we presume, for it is not so stated,) found guilty, were recommended by him "for forgiveness on the ground of their great aptitude for public business." The emperor rejected the suggestion with indignation, as if the loss of three able men's services could not be easily supplied, when their misconduct had cost an innocent man his life.

Another gazette records the case of a poor man in Kansuh,§ "a maker of idols, and a creator of charms, when adding the vivifying dot of blood to the eye of a god, together with various other superstitious rites and ceremonies to procure happiness for those who employed him," who was taken up by a magistrate and his books examined to ascertain if they contained anything seditious or treasonable. The poor man would not answer the queries put to him, and contradicted, the magistrate impertinently, who ordered him to be chastised by fifty blows on the ankles with a wooden ruler, which lacerated the bones to a degree, to occasion his death, probably by mortification. The magistrate reported that he died of sickness, and the governor of the province connived at the misrepresentation. The Criminal Board ordered an inquiry into the affair. In 1830,|| a district magistrate in Szechuen, being abused by a man in open court, who also struck his attendants, ordered him to be put into an empty coffin which happened to be near, and the lid to be closed upon him,

\* Canton Register, July 16th, 1829

‡ Canton Register, Oct. 3d, 1829

|| Canton Register, July 3d, 1830

† Canton Register, Sept. 2d, 1829.

§ Canton Register, Dec. 12th, 1829



where he was suffocated. The magistrate was dismissed from the service, and sentenced moreover to one hundred blows, and transportation for three years. In 1831,\* an instance of a man dying under torture in Shantung province was reported to the emperor; and another in Keängsoo,† where two brothers were tortured to death by a magistrate. In 1832, a censor memorialized the emperor upon the cruelties and injustice practiced in the supreme court of the empire at Peking, as noticed in a former volume of the Repository (vol. 1, page 236). Another case will be found in the same volume (page 248) of a magistrate of Szechuen flogging one of his own attendants to death, for appropriating part of the price of a coffin; perhaps the same one mentioned above.

Torture and imprisonment as described above are not, as we have shown, considered as punishments for crime in China, but only as a means to obtain evidence and conviction of crime. Before describing the punishments, we will quote one authority to show that the Chinese courts of law in Mongolia and no doubt throughout their colonial possessions, are the same as within the empire proper. "Idam (a Kalkas Mongol, *tonssoulatakehi* of the 2d division of the 2d class, a cheerful old man of sixty-five, and one of the conductors,) informed me," says Timkowski,‡ "that the tribunal, called the *yamoum*, is the supreme court of the country (*Ourga*) of the Kalkas: it has the civil and military jurisdiction, and administers justice. Sentence is passed according to the printed code of laws. The decisions of the tribunals are subject to the approbation of the *vang* and the *amban*, who exercise the functions of commissioner and attorney-general. In ordinary cases, sentence is carried into execution, after being confirmed by the *vang*; but those of greater importance are referred to the Tribunal of Foreign Affairs at Peking, which decides in the last instance. The punishment is proportioned to the offense: torture is employed in the examination, and in a very cruel manner. The punishments are also horribly severe; sometimes the criminals are broken on the wheel, sometimes quartered, at others torn in pieces by four horses, or their feet held in boiling water, &c." Klaproth, who translated the above passage from the Russian, adds in a note: "these punishments are probably inflicted only on rebel Mongols, for the code of China, known in Europe by the excellent translation of sir G. T. Staunton, prescribes only the *bastinado*, imprisonment, and fines for ordinary crimes."

We proceed now to the actual punishments, which may be classed under the heads of flogging, branding, the *caugne* (pillory), banishment (which includes slavery) and death; for fines seem to be considered merely in the light of a redemption from flogging by certain privileged classes. Flogging too which is a substantive punishment for petty offenses is always an adjunct§ to banishment in respect of a principal offender, although spared to his relations who are involved with him in the pains of banishment. "Any other punishments,"

\* Canton Register, Feb. 19th, 1831.

† Canton Register, April 19th, 1831.

‡ Timkowski's Travels, vol. 1, chap. 3. § Appendix 5 to the Penal Code.

says an old writer,\* “are over and besides this (flogging), which is never wanting; there being no condemnation in China (unless pecuniary), without this previous disposition; so that it is unnecessary to mention it in their condemnation, this being always understood to be their first dish.”

By flogging is meant the infliction of the bamboo lesser and larger, which is the standard of action in China, the broad arrow marked upon all that is connected with its government, the regulation for which stands very properly, therefore, as a preliminary to its code of laws. Book 1, sect. 1.

Whipping with a rattan, a thing of almost daily occurrence in Canton as a correction for petty offenders, is not mentioned apparently in the code; but when a proper whip is employed it is, or used to be, the peculiar privilege of the Tartars.† Banishment too is convertible in most instances in favor of these people into the cangue.‡ All of these punishments are mitigated§ with great humanity in the heat of the summer, and at other times with less reason, as during the drought at Peking in 1817, when the emperor issued the following edict:¶ “At the capital, the season of rain having passed without any genial showers, the Board of Punishments is hereby ordered to examine into the cases of all the criminals sentenced to the several species of transportation and lesser punishments, and report to me distinctly what can be mitigated, in the hope that nature will thereby be moved to confer the blessing of rain, and preserve the harmony of the seasons. Respect this.”—We wish much that the translator had favored us with the report alluded to, if it were ever given in the Peking gazette.

Banishment. The degrees of this punishment are classed in the code into “places of temporary and perpetual banishment,” which are 500 *le* (about 180 miles) and upwards from the place of the culprit’s nativity; ¶¶ “places of extraordinary or military banishment,” from 2000 to 4000 *le* (about 730 to 1460 statute miles); and lastly, to the military governments in Tartary.\*\* The places are not arbitrarily selected, unless by the emperor: thus the natives of Canton province are banished to Chowchow foo in the same province, to Hookwang, Shanse, Szechuen or Shantung.†† The offenses which merit this penalty are not very clearly defined in the code, but rest probably very much with the emperor. The Tartar subjects of the empire are exempt from this punishment according to section 9, or rather it is converted into exposure in the cangue; but when convicted of treason they are punished in the same manner as Chinese subjects.‡‡ The cangue and whip seem indeed to be combined generally with banishment, and all three are inflicted for offenses which suppose no great moral stain, as well as for those of

\* Chinese Repository, vol. 1, page 426.

† Penal Code, section 9.

‡ Indo. Gleaner, May, 1818, page 89.

§ Penal Code, section 46.

¶ See Appendix 23 to the Penal Code

† Chinese Repository, vol. 4, p. 26.

‡ Appendix 5 to the Penal Code.

¶ Penal Code, section 45.

†† Penal Code, section 46.

deeper hue, and upon all ranks of men. In 1831,\* certain wang, titular kings, as the translator calls them, were convicted of joining in the recital of magical incantations with a view to affect human life. One of them was declared unfit to serve the emperor for ever, and another was sentenced to the cangue for two months, and a hundred lashes with the Tartar whip. This seems to have been a mitigation, in favor of the privileged classes, of section 162 of the code, which awards stragulation to "magicians who raise evil spirits by means of magical hooks and dire imprecations, &c."

A case is already noticed in the Repository (vol. 1, page 159), of an officer of rank being consigned to the pillory and perpetual slavery, for arriving too late at his post to act against rebels.† A Manchou, employed in a public department at Peking, who had embezzled saltpetre and sulphur from the public stores to the value of 182 taels,‡ was sentenced by the emperor in 1828,§ to wear the cangue one month exposed at the gate of the warehouse of which he had charge, and then to be transported to the northern frontier, and subjected to hard labor for ever. His family were to be proscribed for the value of the embezzled property. In 1819,|| an officer, found guilty of an unnatural crime aggravated by assault, was banished to the river Anou to be a slave for life, in addition to two months' pillory.¶

In cases of perpetual banishment, the criminal's wife must accompany him, but the rest of the family are not compelled to do so;\*\* but when the offense is high treason, the wives and children of persons liable to banishment as well as other relations are subject to the same punishment;†† the only mitigation being, that "when a sentence of banishment is passed against the relations, or others implicated in the guilt of an offender, the corporeal punishment which is usually inflicted in different degrees, proportionate to the duration of the banishment, shall be understood to be altogether remitted."‡‡ The relations of criminals are called 'imperial prisoners.'§§ The family of the rebel Changkilurb was banished in 1828, and distributed in the provinces of Canton, Kwangse, and Fuhkeën. One who came to Canton, was ordered to be kept in prison secluded for ever from all intercourse, either by word or letter, with any human being outside the prison. A report was to be made annually whether these prisoners were tranquil or not. Their wives, daughters, and sisters were sent to Nanking into slavery. One daughter only, a child, was allowed to accompany her mother.

The enslaving of the families of offenders and forfeiture of their real and personal property, takes place only according to section 140 of the code, in cases of treason, rebellion, or some of the ten treasonable offenses and some other cases provided by the law. In 1828,||| the emperor confiscated eighty-one estates, four hundred and forty

\* Canton Register, Sept. 15th, 1831.

† Section 241 of the Penal Code.

‡ Indo Gleaner, 1820, page 235.

§ Section 15 of the Penal Code.

|| Appendix 5 to the Penal Code

||| Canton Register, August 16th, 1823.

† Section 205 of the Penal Code.

§ Mal. Observer, July 29th, 1828.

¶ Appendix 32 to the Penal Code.

†† Appendix 23 to the Penal Code.

§§ Mal. Observer, July 15th, 1828.

houses, and fifty-seven fruit-orchards belonging to persons who had been implicated in the insurrection at Aksa in Turkestan, and the proceeds were appropriated to rebuilding the walls of the town. Branding is a concomitant with banishment in many cases. A robber who confessed his crime, was exiled in 1829\* to the most distant and unhealthy spot in Yunnan, and delivered to the army there, to be punished further with forty blows, and be branded on the right cheek. Another criminal who had robbed eight times was sentenced in addition to the other penalties, to be branded on both cheeks.

Criminals banished for short periods are employed in the iron and salt works of government.† Those transported for longer periods or for life, are given as slaves (as in the cases before instanced,) to officers of government, or are hired out to private persons, as appears by a case quoted in the appendix 31 of the code, of a second offense on the part of a slave of government who had been hired out for ten years. Offenders who are serving or who are liable to serve in the army, when banished for life are made to serve at the military station nearest to their proper place of banishment.‡

“It has for some years past,” says the Canton Register,§ “been the legal practice in China to sentence criminals not deserving death, to transportation to Western Tartary, there to be given to the soldiery as slaves. But the numbers sent have been so great that, every soldier has of late possessed ten or a dozen slaves. On these he has power to exercise great cruelty and oppression, and they’ in their turn often rebel. On some occasions, it is reported, the slaves have risen and murdered all the household of their masters. From the northern parts of the empire criminals are sent to the south and given to the Tartar soldiers who garrison towns, to be slaves.”

About 3000 convicts are said|| to have been enlisted in the imperial army during the rebellion in Turkestan, of whom one half were natives of Canton. They rendered good service, and the survivors were rewarded by being sent home, where they were, however, placed¶ under the surveillance of the police. One of these men in 1828,\*\* who was at the time forty years of age, confessed he had committed a theft about ten years before at Peking, for which he was branded in the face, and transported to Sengan in Shense, whence he made his escape, but was taken and sent to Kausuh. He ran off again, was recaptured and transported to Soochow, whence he made his escape and went to Peking, where he committed another theft, was apprehended and banished to Canton. Three years after, he returned to Peking, committed eight more robberies, was detected, and transported to the army at Cashgar. There he obtained for his services the seventh degree in rank of military merit, and was sent home again, where he received an official document [ticket of leave] from the magistrate

\* Canton Register, Sept. 2d, 1829.

† Section 10 of the Penal Code.

‡ Canton Register, May 3d, 1828.

\*\* Canton Register, May 31st, 1828.

† Section 419 of the Penal Code.

§ Canton Register, May 10th, 1828.

¶ Canton Register, April 2d, 1831.



of his district, and was allowed to live at large. Being in poverty, however, he was obliged to have recourse again to thieving. He concludes his confession of the above story by the reflection: "the key and the fan in my hand are what I employed to my sorrow, and this is my ticket of military merit." We do not hear what became of him, unless he be the same who was branded, as cited above, on both cheeks.

It appears by an article\* in a Peking gazette of 1828, that many of the military convicts had been sent home with *medals*: some of them had appeared in Canton and been troublesome here, but they were cut off in detail. It is a singular instance of reverse of fortune, that whilst these convicts were raised to military rank and honor, the general [Yungan] who commanded in Turkestan at the breaking out of the rebellion, was degraded for cowardice and sentenced to banishment and hard labor for life.† The commandant at Ele in 1820.‡ took upon himself to give an appointment to a convict of rank before his term of transportation had expired, but the appointment was canceled, and the commandant censured.

The convicts in the south, who have no chance of military promotion, turn their talents to account in other ways. Yuen, the governor of Yunnan in 1832, memorializes§ the emperor respecting the convicts from Tartary who are sent to Yunnan in larger numbers than to any other of the southern provinces, on account of the unhealthiness of the climate. Hence Yunnan has 4000 to 5000 of them, of whom two thirds either possess money of their own, or are acquainted with some trade, so as to obtain food for themselves; but the other third, being without money and ignorant of trade, must be supported by government at an expense of 4200 taels a year, a sum which the treasury of the province cannot afford.

In all this there is no apparent effort on the part of the government to reform the criminals; but only to punish. The last intention is but partially effective we should suppose, when criminals are banished to places where they can make money whilst convicts. No improvement in morals can possibly be expected where natives from the less populous regions of the empire are immersed in the vicious excitement of crowded cities. Some Booriat Tartars, for instance, who had been detected in *smuggling* tea and gold-thread on the northwest frontier in 1830, were sentenced|| to the cangue for three months, and afterwards to be transported to the "unhealthy regions," Yunnan and *Canton*!

To return from transportation without license, is punishable by blows and remanding to banishment according to section 390 of the code, which we have already seen to be carried into effect. A case occurred in 1824,¶ of a convict making his escape on the road, who had been convicted of an unsuccessful attempt to ravish his niece,

\* Canton Register, Sept. 20th, 1828.

† Chinese Repository, vol. 4, p. 68.

‡ Indo. Gleaner. Oct. 1820, page 411.

§ Canton Register, July 18th, 1832.

|| Canton Register, May 15th, 1830.

¶ Transactions of the Royal Asiatic Society, vol. 1. page 401



and condemned to distant banishment on the frontier. He was apprehended again and sentenced to a higher grade of punishment, and banished to serve with the troops in an unhealthy station, having first worn the cangue for a month.

When the offense is treason, the punishment for returning from banishment, seems to be more severe. An officer who had been concerned in the rebellion and attack upon the emperor's palace in 1813, and exiled in consequence to the river Amour, returned without leave. He was tried\* and sentenced to death, but the emperor remitted the sentence and banished him to Ele, with an order that he should be executed immediately, if ever he returned.

A convict at the river Amour was convicted in 1819,† of another offense there, for which he was sentenced to wear the cangue and then to be outlawed; but in consideration of his being the only son of his mother, who was a widow upwards of seventy years of age and destitute, the emperor ordered that the widow should be paid a small salary for her support, out of the public treasury. This one act of mercy atones for whole pages of atrocity.

The emperor Kanghe passed a merciful law, that the punishment of all offenses, not of a capital nature, should be mitigated during the heat of summer; but this law was soon abused by the magistrates who sold the privilege; by protracting trials until the "hot weather assize," and the law was in consequence repealed. The present emperor has occasionally revived it,‡ as during the summers of 1827 and 1828.§

Executions. The foreigners in Canton had an opportunity of seeing a public execution in 1829, the circumstances of which will serve to exemplify the procedure of criminal justice in China. A French vessel called the *Navigateur*, was wrecked in the preceding year on the coast of Cochin-China, but the crew saved. The captain hired a Chinese junk to convey himself with his property and thirteen of the crew to Macao. When the junk arrived off the coast of China, the Chinese sailors of the junk rose upon the foreigners and murdered them all except one man, Francisco Mangiapao, an Italian, who jumped into the sea, where he was shortly picked up by a Chinese boat and carried to Macao, where he arrived on the 4th of September. The Procurador of Macao, when he learned the story, applied to the tsotang or Chinese magistrate,|| who reported it to the been magistrate of Heängshan, who gave notice to the governors of Canton and the adjoining province, and at the same time offered a reward of 200 dollars for the heads of the murderers or 50 dollars for each to any who might give information which led to their detection. A monthly allowance of three taels was granted also to the Italian, while the proceedings should last, which he received for several months, and subsequently a present of 100 dollars to enable him to buy clothes. The junk belonged to Fukkeön province, whither she

\* Indo. Gleaner, Oct. 1820, page 413.

† Indo. Gleaner, Jan. 1820, p. 235.

‡ Canton Register, Sept. 18th, 1829.

§ Mal. Observer, Jan. 29th, 1828.

|| Canton Register, Jan. 17th, 1829.

proceeded after the massacre of the Frenchmen, but was wrecked on the coast. On the 27th of September, the tsotang gave notice that he had received a dispatch from the judge of Canton, reporting that he had received intelligence on the 16th from a magistrate of Amoy, that eleven of the crew of the junk had been apprehended, who confessed to the murder. Others were subsequently caught and the whole were brought to Canton, tried and condemned. Notice was given to the foreigners that the government would confront the murderers with Francisco in the hong merchants' hall on the 24th of January following, when the foreigners might be present. The following account of the ceremony, and the subsequent execution of the condemned prisoners is taken from the Canton Register of the 2d of February, 1829.

“The ceremony was announced for the 23d instant, but in consequence of that day being the anniversary of the birth of the Kwangchow foo's mother, the trial did not take place till the following day.

“In the morning every preparation was seemingly made for bringing out the prisoners, and at an early hour, the hall was taken possession of by a military guard, who secured the street in front of the gate from the obstruction of any mob, whilst a proclamation was affixed to the gate directing the police to use their authority, should any be so imprudent as to oppose its command.

“As the magistrate was expected about noon, most of the foreigners in Canton were by that time assembled at the Consou. Between 11 and 12 the prisoners began to arrive, being conveyed in bamboo cages of about three feet long, two wide, and three deep, in which the prisoner was obliged to sit in a doubled posture, and the only relief he could possibly receive was from a round hole at the top sufficient to admit of the unfortunate putting out his head—but which few of them availed of—perhaps shunning the gaze of the spectators, and ashamed of the crime they had perpetrated. They had light chains around their neck, legs, and wrists, and presented a most degrading spectacle of human misery. On each cage was written the name of its inmate, and the nature of the sentence which he was doomed to suffer.

“Attention was soon attracted to one of the prisoners, an interesting looking man about fifty years of age, making an attempt to address the strangers, and by directing his finger to his mouth and ears, was evidently desirous of an interpreter. He was soon attended to by a gentleman whose knowledge of the Chinese language enabled him to interrogate as to what he was anxious to communicate, but he could only say intelligibly, that he was falsely accused, and that he did not understand those dialects which were spoken to him—he speaking in that peculiar to the Fuhkeën province, which those around him knew little of. Various opinions were entertained as to the condition of the man, some asserting that he was the captain or supercargo of the junk, and others that he was a passenger. His countenance discovered him to be a man superior to the rest of the crew, and it is

supposed he was a part owner of the vessel. The name of Tsae Kungchaou was on the cage, and the words *chan fan*, by interpretation 'a criminal to be decapitated.' It appeared that he had been maliciously accused by his fellow prisoners of having killed three Frenchmen, and in the extreme of torture which he had undergone, had confessed to the guilt which had been charged to him; but which he now recanted and asserted his innocence.

"The hong merchants had requested that no sailors might be admitted into the hall, under the apprehension that they might be led to indulge in a spirit of revenge, and in the height of indignation retaliate upon the prisoners on the spot; and it was very happily suggested, to contradict so mistaken a notion: a gentleman proposed that it should be disavowed before the magistrate, and the amiable quality of mercy opposed to it, as being the real disposition of foreigners, who were inclined to clemency, and would rejoice if any circumstance could be discovered whereby the fate of the unhappy culprits might be mitigated.

"About 2 o'clock, Hoo, the Kwangchow foo, and the other officers arrived, and after he had taken his seat, the gentleman already alluded to appeared before the bar, respectfully begging permission to say a few words on the part of the foreigners present, and proceeded to express the sentiments which had been before delivered. The magistrate seemed gratified with the feelings that directed this appeal, and very mildly replied that the court was proceeding in the case under the special command of his imperial majesty, and that every care would be taken that no false accusation should take effect. The opening of the court was made under the usual cries of the hectors, and since this public proceeding was as much to satisfy the wishes of the foreigners, as to serve for the purposes of public justice, it is to be regretted that the intrusion of the lowest order of attendants of the Chinese should have been permitted to the great inconvenience of all, even of the magistrates themselves. The prisoners were brought up in threes and fives successively and made to kneel whilst confronted with Francisco, who was attended by a Portuguese interpreter; the most of them he very readily recognized, showing only a momentary hesitation of recollection as to the persons of one or two—and as they were identified, the magistrate put a red mark against their names. One of the prisoners was described as not having taken any active part in the massacre.

"Francisco had frequently spoken of one man whom he esteemed as his deliverer, from the circumstance of his having intimated to him the design of the crew towards the French passengers, and expressed his intention of pleading for his pardon, describing him as having a mark on his face and forehead by which he should know him. Among the prisoners that were brought up was *Tsae Kungchaou* the man who had complained that he was doomed to death whilst conscious of his own innocence, and was identified by all who were present by the above marks, as the friend of Francisco. On his approaching Francisco, they immediately recognized each

other, and the interview was particularly interesting and affecting even to the by-standers. The gratitude of Francisco was evident to all, and the joy of the prisoner at finding himself recognized, and likely to be acquitted by the interference of his friend was very conspicuous on a countenance previously depressed with the most anxious doubts and fears. The parties were immediately in each other's arms, and Francisco saluted the man to whom he was indebted for his life, according to the usage of his own country, and with all the lively emotion for which his nation is famed. The judge seemed to partake of the general satisfaction, and instead of affixing a red mark to his name, which he had done in the instance of all his fellow-prisoners inserted a note, which was supposed to be in his favor, but was obliged to remand him to his cage to be returned to his cell of confinement. Francisco having satisfied the judge by the reply to his inquiries, that he was the same person whose testimony had been received at Macao, was informed that some of the property that was taken from him and his shipmates, was recovered and would be restored to him; but which the man very honestly confessed he had no claim to. This property, we believe, is still on board some boats in the river.

"About thirty-five malefactors were produced, although the number condemned under the melancholy affair, was forty seven. Two out of this number had died, and it was not thought requisite to bring the remainder. It is supposed that the sentence of Tsae Kungchaon will be commuted to banishment, for although he may be easily acquitted of murder, it cannot perhaps be so satisfactorily ascertained that he was not a participator in the plunder, as to entitle him to a general pardon. It has been suggested to us by a Chinese that a petition from Francisco to the viceroy in behalf of his friend, may be attended to, and probably save him from banishment.

"Although the accommodations for the seat of justice were but poorly arranged, yet the high respectability of the magistrate and his associates, combined every thing that could inspire respect; but the throng of low dirty attendants which allowed only of a crowded avenue for the culprits to approach the tribunal, detracted much from the appearance of judicial solemnity. Every body was struck with the pleasing and gentlemanly deportment of the Kwangchow foo. So predominant is compassion in well regulated minds, that the malignity of the crimes of the prisoners was for a time obliterated, in the pitiable condition to which they were reduced; all of them sickly and emaciated, many bearing the marks, and laboring under the effects, of torture, to which they had been subjected, and so reduced as to be absolutely in many cases, forced into the act of genuflexion, which attitude of respect they were unable of themselves to fall into, whilst the hurried and inhuman manner of thrusting and dragging them to and from the bar, like so many dogs, conveyed a strong picture of the extreme misery that inmates of a Chinese jail must endure from the unfeeling lictors and keepers who have charge of them.



The vengeance of the law on the unfortunate seventeen culprits, who were selected as being the most prominent leaders in the horrid massacre was inflicted in the morning of the 30th ultimo.

"It had been intimated that it was to have taken place on the 28th, but from some necessary legal forms was delayed till that day. Notice was given to the foreigners that the ceremony would commence early in the day, and several persons were assembled by 8 o'clock. The place appointed (the one allotted for the execution of criminals,) was on a spot formed into a yard, by its enclosure of a temporary railing at one end of a street, with a dead wall on one side and the backs of houses on the other. An open room at the opposite entrance, for the officers of justice, presented a space of about two hundred feet long and thirty wide.

"The avenue to the place from the water-side was lined with soldiers and police, armed principally with lances, and not the least interruption was experienced to its approach. Nobody was present but the foreigners, and the various attendants upon the officers presiding on the occasion. Very little ceremonial preparation was apparent, excepting that of two crosses erected for the unhappy victims that were to undergo the more dreadful operation of the law, with the executioner's instruments placed against the wall, and new tubs to receive the heads, which are to be transported to the native place of the offenders. One cross was subsequently removed. The swords were of heavy blades about three feet long and two inches deep, and remarkably sharp: one of them was with all possible indifference brought and given into the hands of the spectators to examine.

"About 10 o'clock, the nganchäsze (chief judge), Kwangchow foo, Nanhae heën, Pwanyu heën [magistrates,] and Tso-heë and Chong heë [military mandarins], arrived at the place of execution, and took their seats at the fartherest extremity; a few minutes afterwards the culprits were brought in baskets, each having his name and sentence written on a long slip of wood affixed to his back, and placed in twos and threes upon their knees, about eight feet apart, and commencing within ten or twelve from where the strangers were standing in a place that was railed off, and where they were carefully protected from any mob or molestation by a party of the Kwang heë's guard. It was supposed by the foreigners that the malefactors were brought so close to their view for the purpose of being shown more particularly to Francisco, who was present, but to the astonishment of all, and with much violation of feeling they were decapitated on the spot. Previous to this dreadful ceremony, a messenger had been dispatched to inquire if the Frenchman was in attendance. Each culprit had a person to hold him in a fixed posture, by the position of cords around the arms, and about six executioners, at a signal given by the officer commanding the troops, gave the fatal stroke, afterwards continuing with hasty dispatch the decapitation of the remainder. The prisoners were remarkably well clothed, presenting a decent and cleanly appearance, so opposite to their condition when brought in cages to the Consoo House. Some few

lamentable expressions escaped from one of the unfortunate men, and another showed some feelings of interest by moving his head around, but with these exceptions the most perfect resignation seemed to prevail. The one affixed to the cross was in a lateral line from the spectators, about eight feet distant, and could not be so easily distinguished; but although the mode of punishment, as described must appear most shocking, we apprehend that humanity is usually shown to soften the severity of the law's decree, and in the present instance, life seemed to have been instantly extinguished by a thrust from a poignard into the heart: after a hasty cut over the forehead and on each arm, not a moan was heard!

"The cool indifference of the executioners, rather approaching to exultation at the opportunity of exerting their skill, and indulging their cupidity of gain, vociferation with impudent gestures, requests for *cumshaws* from the foreigners, was of a nature sadly disgusting, and altogether presented a scene of butchery, rather than the infliction of the sentence of the law. Their dexterity was very great, for with one blow the head was severed instantly from the body, excepting in two cases, which were completed with a knife by a person watching the failure of the first executioner. About the wall was a railed press containing about a hundred skulls, some of them in small cages.

"Two men dressed as monatebanks in crimson satin trimmed with green and long erect feathers on each side of the head made their appearance, who, we understood, were the official executioners, but they took no active part in the proceeding. One remarkable circumstance, as differing from the general idea of the Chinese etiquette and respect, was that the culprits were all placed with their faces towards the foreigners whilst the mandarins were behind them.

"We cannot conclude the melancholy narration without noticing the strong expressions of praise that are due to the Chinese government, whose vigilance to overtake the offenders in an affair so revolting to humanity has been most conspicuous from the moment the circumstance was known, nor can we refrain from mentioning with commendation the zeal of Mr. Veiga, the late Procurador of Macao, whose attention on the occasion was most prompt and unremitting, and must be considered as having greatly contributed to the ends of justice. At his suggestion it was that the Chinese passengers, who landed from the junk before the massacre, were sought out by the mandarins to give information as to her name and other particulars, without which, detection must have been a matter of much greater difficulty than it actually proved."

In the same journal of the 18th of April the following sequel to the story is found. "It will be seen by the advertisement of the sale in to-day's number, that the recovered property from the junk has been restored to the French authority here, which is consistent with principles of law, and justice; and although it is very deficient of the cargo originally laded on board the junk by the French captain, the highest praise is due to the local officers, for their promptitude in seizing what did remain.

“Together with the returned articles, the French consul has received various sums amounting in all to upwards of three thousand dollars, stated to be the proceeds of the property of the unhappy malefactors, which had been confiscated and sold, the amount arising from each being kept separate and labeled with his name. It is to be lamented that these unfortunate men should have entailed so much misery on their relatives and friends, who could in no wise have been participators in their guilt; for we are told that several of their wives have already committed suicide, to obviate the severity of the mandarins, which they were in dread of, and even their relatives have sustained a loss of property calculated at about 150,000 dollars.

“The cupidity of these officers is so great that they avail themselves of the most trivial circumstances to implicate every person from whom they think there is a chance of extracting any money. The least connexion that they can trace to have existed with the culprits is sufficient to justify their pretensions, and a mere recommendation that may on any occasion have been given, involves the parties in suspicion, and often in ruin.”

The following are extracts from the declaration of Francisco touching the events which led to the murder and his escape, and a deposition by Tsae Kungelhaou, the old Chinese who was pardoned. The latter document is not to be relied on, for it is evident that the deponent was more desirous of making it appear that the whole merit of the detection of the offenders was due to him, than to tell the truth. He owns in it, that thirteen only of the men apprehended [meaning also apparently, executed,] were really murderers, and that six were bought to be *substitutes* for real offenders. A note by the reporter adds: “It is scarcely credible to those who know little of China, that substitutes for murderers should be procurable by pecuniary bribes. But there is no doubt of the fact. Another scarcely credible, but no less certain fact has been exemplified in the horrid case referred to above,—a petty cannibalism. It is falsely believed that the various parts of the human body have great efficacy in medicine: and that the gall of a human being increases human courage. Therefore the gall of human beings is in great request among cowards. The custom is to steep one or two hundred grains of rice in the gall-bladder, and when dry to eat ten or twenty in a day. The executioner who decapitated ten thousand men, showed to the Europeans on the late occasion the gall-bladder of Wookwan, which he extracted after having cut the murderer to pieces. He had grains of rice steeped in the gall and ate of them daily. The following is the extract from the declaration of the French sailor Mangiapau.

“I left Bordeaux on the 15th of May 1827, in the French ship *Navigateur*, captain J. S. Romain, bound to Manila. In October we put into Turon in consequence of having received some damage; and as it was not possible to repair our vessel, she was abandoned and sold to the Cochinchinese government. On the 13th or 14th July, we embarked in a Chinese junk which captain Romain had chartered

to take him to Macao, with the rest of the crew and a passenger, in all fourteen persons, as well as part of the *Navigateur's* cargo, which consisted of wines, liqueurs, silks, hats, clothes, treasure, &c. (About 410 a 415 packages.) We sailed from Turon on the 15th, and a few days after, we began to experience all manner of vexations, which increased as we approached our destination; but the hope of soon parting with our disagreeable companions, made us bear them with patience. On the 30th or 31st July, an old Chinese who appeared to be the pilot of the junk, tried by every possible means to make captain Romain understand that he ought to be upon his guard, being apprehensive that we should be maltreated. The same day another Chinese who paid us some attention, also tried to convey the same impression to us, and even that our destruction was contemplated. But having much difficulty in understanding what was meant, and the conduct of the Chinese crew being always nearly the same, we were in hopes that these suspicions were ill-founded, or that the fear of the crime being discovered would prevent its commission. On the 3d of August, being eight or nine leagues from Macao, in sight of the Ladrone islands, when twelve Chinese passengers landed about 1 P. M., captain Romain wished to send on shore at the same time four sailors who were ill of a fever when they embarked, and whom the fatigue of the voyage had rendered extremely unwell, and also some more of the crew. The Chinese captain, however, dissuaded him from this, giving him to understand that he would get near Macao during the night, and anchor near the town, and that it would be very easy for him to procure what boats he might require to land his crew, as well as any part he might wish of the goods that were at hand. Captain Romain, however, confiding little in this proposal, persisted in wishing to land a part of his people, and to leave on board only three or four men to take care of the goods; but the notice which we had received respecting the bad intention of the Chinese crew, inspired us with but too just apprehensions, that those who remained on board the junk would lose their lives; we refused to obey the captain's orders, and even to cast lots who should remain behind, wishing that all should land or remain together on board; and unfortunately we took this last resolution. Next day, August 4th, having kept watch till 2 A. M., I went to bed in the cabin upon the poop where were the captain and other passengers. Between 4 and 5, I was awaked by the cries of my comrades, who were attacked by a part of the Chinese crew, who had killed one of our men then upon the deck, and wounded another. In an instant about sixty Chinese were opposed to the few of us who were able to assemble upon the poop, where we could make but a feeble resistance, having few arms, and being surrounded by so great a number of Chinese armed with lances and long bamboos, with which they tried to knock us down, whilst others from below removed the poop deck under our feet, that they might break our legs and kill us the more easily. After firing some pistol shots, the chief mate and two sailors were killed, Mr. C—— was knocked down mortally



wounded, and captain Romain, under whose feet they had succeeded in breaking open the poop deck, was seized by the legs, and dragged below; his cries made us suppose that they murdered him in a shocking manner. The few of us who were still capable of resistance, seeing our officers and messmates cruelly massacred, and having no longer any hopes of saving our lives, resolved to rush upon the Chinese, in order to put an end to our sufferings and try to make them pay dear for the existence of which they wished to deprive us. Having executed this project, I succeeded in disengaging myself, and leaped into the sea, and an instant after I saw Etienne do the same. Having approached him, I saw him all covered with blood, being severely wounded in the head and neck; more fortunate than he, I had only received some severe bruises. The junk continuing her course was in an instant far away from us, and being upwards of two leagues from the shore, it is probable that the villains who had just committed so atrocious a crime, believed it impossible for us to escape destruction, and that their crime not being discovered would remain unpunished. Fortunately their boats were too much encumbered to be put into the water, or they might have pursued and drowned us. We were about an hour striving with the waves when a small Chinese vessel passed us, and we succeeded in placing ourselves upon her rudder, but the crew made signs for us to be off, threatening to bamboo us if we did not let go our hold immediately; and absolutely refusing to let us stay or to receive us on board, they threw out a plank at last to assist in keeping us afloat. I laid hold of it immediately, and my comrade did the same, but he was not able to hold out long, his strength being exhausted by the enormous loss of blood which continued to flow from his wounds. Wearied with the motion of the plank he soon let go his hold, and bidding me adieu he disappeared. After being in the water about two hours, a second vessel passed and I succeeded in getting to her, and after some entreaty, was received on board. They were humane enough to throw me a rope, and haul me out of the sea. When I had recovered a little, I gave them five dollars which I had preserved in a handkerchief round my neck; and tried to make them understand that I belonged to Macao, from whence I set out in the morning with three friends, to amuse ourselves in fishing, and that unfortunately the boat capsizing my companions were drowned. Having given me some clothes and a little food, they called a fisherman, to whom after some discussion they gave four dollars for conveying me to Macao, and gave me back the remaining dollar. About midnight of the 4th I was put on shore, and the boat went off immediately. Having proceeded along the Praya Grande, I came to the guard-house, and after putting a few questions to the sentinel, I laid down close by, and fell asleep. At day light, not knowing where to go, I proceeded towards the Senate square, and meeting a Portuguese, requested him to direct me to the house of the French missionaries. My strange language and Chinese dress induced him to put some questions to me, and acquainting him with what had happened, I was conducted by him to the house of the dezembargador, where I made my deposition."

Deposition of Tsae Kungehaon. On the 7th of March, the circumstances which took place on board the *Navigateur* were deposed to by this fortunate man, as he now may be called, at Macao, whither he went to see the English and other gentlemen who had subscribed the sum of fifteen hundred dollars for him and the French sailor, who was saved.

“He describes himself as a native of Tunggan heën, in the district commonly called Chinehew [Tseuenchow] in the province of Fuhkeën. He has been in the army twenty-four years, and once was a petty officer, although he is unable to read and write. His family consists of a wife, two daughters, and two sons. The eldest son, about thirty years of age, is a profligate man, addicted to opium-smoking and kindred vices. He left home and was supposed to be at Singapore. On the 22d of March 1828, the father sailed from Chinehew with a design of going to Singapore in search of his son, to bring him home again. A gale of wind however drove the vessel into one of the ports of Cochinchina. Some time in June, application was made by the French Captain through a Fuhkeën broker, named Yang Chihheä, for a passage to Macao in a Fuhkeën junk. He was to give three dollars for each package or ease, and the thirteen passengers were to go free. This being all agreed upon, one of the two sailing captains of the junk, named Keängshih, wanted the captain to advance 450 dollars to be deducted when they arrived at Macao. The French captain however refused. The other Chinese captain named Wookwan was also in want of money, and conferred with Keängshih whether to give them a passage or not. Keängshih left it to Wookwan to do as he pleased. Thus the matter rested till the 17th of July, (as the deponent stated from memory), when the French captain put his things on board and his people embarked. On the 18th, the junk sailed from Cochinchina. And at this early period Wookwan had formed the plot to murder the foreigners and seize their property. As soon as the deponent heard it, he made signs with his hands to the French captain of an intention to murder him. But he did not believe it, and treated it lightly, saying, as the deponent understood him, “I have fire arms, for every attack he makes, I have means of repelling him—what can he do to me!” The deponent also dissuaded Wookwan from his purpose, telling him that the foreigners had fire arms, and it would be impossible for him to succeed.

“On the 27th of July, as the French captain was sitting on the water reservoir, Wookwan engaged four men with hatchets concealed in their sleeves to begin the attack. But the captain perceived it, and ever after avoided those men, and would not sleep near them, but moved to the deponent’s place to sleep. On the evening of the 29th, it was again intended to murder the captain, but on seeing him armed the people were afraid to attack him. On the 31st of July the hills of Macao were seen, and as the passage was not known, fishing boats were hailed. Three of them came and talked about the price of piloting. They asked thirteen dollars each, making

thirty-nine in all. The French captain promised but thirty dollars, and eventually retained only one, to whom he was to give ten dollars. In the evening of August 3d, the junk arrived at the entrance to Macao, and twelve Fuhkeën passengers went on shore. Wookwan then called the foreigners to take a boat and go on shore. Seven of them wished to go, and the deponent tried to induce them to go. But the captain hearing that they were so near Macao, thought whether they went or not that night, was of no consequence.

“Afterwards, at the 5th watch, (about 4 o’clock in the morning,) two Chinese, Liu Chetung and Pookeäng, with sticks or clubs beat to death five foreigners, who were down below to watch the property. Liu Chetung killed three, and Pookeäng killed two. The eight foreigners on deck were not aware of what happened when these two murderers came on deck, to search for the remaining eight and murder them also. But the foreigners awoke and were ready to defend themselves. The deponent sought for weapons to deliver secretly to the foreigners, to enable them to resist their enemies; the French captain at this time fired and wounded two of the Chinese; one mortally who died; the other survived. The powder being expended (and the last shot having burst the pistol and shattered the captain’s hand) all the crew of the junk set upon the foreigners, with long spears.

“After this a foreigner (Francisco) jumped overboard into the sea. Wookwan immediately called out to pursue him with a boat. The deponent hearing this contrived to conceal the scull, which being done prevented the foreigners being pursued. At day light, the combat was renewed. There were three Chinese, Chang Wootean Tsangleën, and Lintan, who pursued the captain, striking at him to kill him; they also pressed upon the mate and murdered him. There was a purser, who not being dead, knelt and implored them not to kill him, but to throw him into the sea. While in this position, a Chinese came suddenly behind, cut him down with a hatchet, and pushed him overboard. There was also a young foreigner about eighteen years of age who was cut down and thrown overboard. Twelve foreigners in all were murdered. After the bodies were thrown into the sea, the chests and cases were searched. Four thousand and three hundred dollars were found. Eighteen small gold coins were found in the mate’s chest. The deponent did not regard how they distributed this money.

“During the night of August 4th, the deponent dreamed that the twelve deceased persons knelt down before him and implored him to give information against the murderers. And they pointed particularly to a small box that he might notice it. After he awoke, at day light he went to look at this box; and on opening it saw thirty foreign papers, and three papers with Chinese characters. (Cochin-chinese documents.) These he secreted about his person. On the 9th of August the junk anchored at Heämnn (Amoy). Wookwan then told those who had no share in the affair that they might go on shore, in small boats to be hired. Then Wookwan and those who entered into his plot, fifty-four in number, consulted about getting

the junk under weigh and proceeding to Teentsin to sell the goods. But suddenly, without wind, the junk was dismasted. Wookwan then engaged small boats to transfer the goods to his own house. On the 11th of August, the deponent went with the Fuhkeën captain Keängshih, the mate Lin Heängsin, the tingtow Yë Tingehing, Ying Fookeäng, &c., to obtain a permit to repair the junk. The deponent's real intention was to entice them before government that he might give information of the murders they had committed for the sake of gain."

"The civilians at Amoy, on first receiving the petition attended to it; but on the 30th of August they all declined interfering with it. On the 26th of August, the deponent presented a petition to the magistrates of Amoy, and delivered the papers as proof of what I said. But they affirmed that I presented a false accusation, and said I wished to extort money from the owners of the junk. They likewise remarked that nobody understood the papers with foreign letters on them, and that the complaint could not be admitted. They forthwith inflicted eighty slaps on the deponent's face, and thrust him out.

"On the 28th of August, the deponent presented a petition to the taoutae of Heämun (Amoy), against the fifty-four persons who had plotted murder for the sake of gain. Although the petition was received no answer was given; till on the 1st of September an official despatch arrived from the governor of Canton to that of Fuhkeën. Then the taoutae issued warrants to take up the accused. And he obtained thirteen who were really murderers, and six who were bought to be substitutes for murderers. On the 11th of September forty-two persons were taken into custody and forwarded to the metropolitan city Foochow foo."

There still remain to this day some five or six thousand dollars arising from the sale of the property of the criminals' families in the hands of the Fuhkeën magistrates, which ought to be paid to the foreigners to be distributed amongst the families of the murdered sailors. The French consul has applied repeatedly for it to the governor, who desires it to be paid to him, but it is never forthcoming, nor will he perhaps unless a French vessel of war comes to demand it.

The least disgraceful mode of execution in China is strangulation: it is performed by tying a man with his back to a post, round which and his neck a cord is drawn tight and twisted by a winch. The infliction appears to be speedy. There seems to be little to choose between this mode and beheading, although section 422 of the code prescribes a punishment of sixty blows to a magistrate who condemns wilfully to the one instead of the other, or thirty blows if the false sentence be owing to error in judgment. The smallest criminality for which strangulation is awarded, appears to be a third theft and defacing the brand-marks inflicted in punishment of the two former offenses.\*

In all ordinary cases the executions throughout the empire are postponed until the autumnal assize, when the emperor confirms the

\* Section 269 of the Penal Code.



sentences of the provincial officers. For extraordinary offenses, such as robbery attended with murder, arson, rape, breaking into fortifications, violence by banditti of one hundred persons, highway robbery and piracy, the offenders may be beheaded immediately. In general, the execution takes place, before reporting the case to the emperor. "No capital execution shall," according to section 1, appendix 5 of the Code, "take place during the period of the first or sixth moons of any year; and in the event of any conviction of a crime in a court of justice during the said intervals, for which the law directs immediate execution, the criminal shall, nevertheless, be respited until the first day of the moon next following."

The reason for this law is not very apparent. We have no means of ascertaining the number of capital executions in a year throughout China, because the offenses which demand immediate execution of the offenders in the provinces are not always reported in the Peking gazette or not translated from it. The annual executions are, however, occasionally given together with a few provincial capital punishments, from which, and the attendant circumstances, we may form a tolerably correct opinion of Chinese justice in its extreme rigor.

On the 2d of March 1817, there were twenty-four men beheaded at the usual place of execution outside of the south gate of Canton, and on the 6th, eighteen more. "Executions, comprising numbers as large as these," adds\* the reporter, "are very frequent in this place, and excite little or no attention. The government does not give publicity to the causes of the public punishment of so many malefactors; the daily paper coldly mentions that they were beheaded, and that the execution had been announced to the governor." The death-warrants signed† by the emperor in October of the same year, were nine hundred and thirty-five, of which one hundred and thirty-three belonged to the province of Canton. These are for minor offenses such for which the execution of the capital sentence is deferred until the autumn, be it passed at what period of the year it may. The gazette of June 1817, mentions‡ that two persons of the imperial clan, who had been convicted before a court of being concerned in the rebellion of 1813, were sentenced to a slow and ignominious death, which was commuted by the emperor to strangling. He ordered that they should be put to death at the tombs of their forefathers, that the spirits of the deceased might witness the punishment inflicted, for the dishonor they had brought on the family. Some other persons who had been concerned in the same rebellion, but were not probably of the blood imperial, suffered§ the extreme penalty a few months later.

The whole family of a magistrate, who had caused¶ another to be murdered as already mentioned,|| excepting his youngest son, were decapitated in the same year,¶ and his three servants, whom he employed to commit the murder, were ordered to be cut into ten thou-

\* Indo. Gleaner, May 1817, p. 16.

† Indo. Gleaner, May 1818, p. 88.

‡ Indo. Gleaner, May 1818, p. 90.

§ Indo. Gleaner, Oct. 1818, p. 134.

|| Chinese Repository, vol. 4, p. 223.

¶ Indo. Gleaner, Oct. 1818, p. 186.

sand pieces before the grave of the deceased, and their hearts taken out and offered up as an appeasing sacrifice. The youngest son was to be put in prison until sixteen years of age, when he was to be beheaded also.

In the province of Honan, in 1819, an only son who had been mad several years,\* cut his father to pieces in one of his paroxysms of insanity, for which he was put to the slow and ignominious death. In Fuhkeën also, several of the farmers demurred about paying their taxes, either from the amount levied being illegal, or some other cause: the ringleader was sentenced,† with the emperor's sanction, to be strangled, and the others subjected to various lesser punishments. Seven criminals were decapitated on the 26th of December 1819‡ at Canton, for what offenses does not appear, and ten more in December 1822§ for robbery at Whanipoa.

The number of capital convictions for robbing in bands at Chaonchow in the eastern part of this province was so great in 1821, and removing the convicts to Canton for execution so expensive, that the fooyuen proceeded,|| with the imperial warrant, to carry the sentence into effect there.

The autumnal death-warrants signed¶ by the emperor in 1826 were five hundred eighty-one; of which Canton shared fifty-one, Kwangsetwenty-five, and Szechuen thirty-four. The Canton executions were ordered to take place within forty days after the date of the signature. Nine persons were ordered for execution, for crimes not specified, which had been tried before the emperor.

The Peking gazette of 1826 mentions\*\* that a Tartar soldier who killed his mother, had been given over to the privileged tribe to which he belonged, to be punished as they might direct. In cases of rebellion the emperor causes those who are found guilty to be punished with great severity. A rebel leader in Turkestan in 1827, was†† put to slow and ignominious death with seven of his brothers, and twenty-five followers; punishments which, according to the imperial report, "gloriously evince the laws of the land and cheer men's hearts." Eleven rebel chiefs with one hundred and sixty of their followers shared‡‡ the same fate in Turkestan a few months later.

A young woman aged nineteen years was cut to pieces in Canton for poisoning her mother-in-law: her husband was compelled§§ to witness the execution. He shed tears at the sight, for which he was sentenced to wear the cangue a month and receive fifty blows, on the ground that he shewed less feeling for his mother than for his wife.

A dog butcher was murdered by his nephew about the same time, for which the latter was decapitated.

The execution of two men for rape, and three women for crimes not mentioned, took place on the 14th November, and

\* Indo. Gleaner, Oct. 1820, p. 407.

† Indo. Gleaner, Oct. 1820, p. 435.

‡ Indo. Gleaner, April 1822, p. 308.

\*\* Mal Observer, Feby. 13th, 1827.

†† Mal. Observer, March 25th, 1828.

† Indo. Gleaner, July 1820, p. 346.

§ Indo. Gleaner, Ap. 1822, p. 310.

¶ M. S. Translation by Dr. Morrison.

‡† Mal. Observer, Jan. 29th, 1828.

§§ Mal. Observer, May 6th 1828.

of seven men for river piracy, on the 19th December 1827.\* The total of executions in Canton this year were one hundred and ninety-nine,† of which one hundred and thirty-five were immediate, that is, put into execution without reference to the emperor, sixty-one received the imperial warrant, and three were the slow and ignominious death for offenses not mentioned.

The Canton Register in reporting two executions in January 1828, remarks: "at these executions it is usual for the military officer, called the Kwangchow heë, to attend. The person who now holds that office, however, considers executions so commonplace, that he declines to go in person, unless five criminals and upwards are to be put to death."

Three men were beheaded for murder and robbery on the 26th of February,‡ and two for piracy on the 4th of March,§ all by imperial order. Executions are almost daily taking place later in the year, according to the official gazette,|| but the crimes are not stated. The autumnal warrants signed by the emperor in October of this year, were 789.¶ The mode of doing it was as follows: He first took the provinces on the SW. corner of the empire, Yunnan, Kweichow, and Kwangse, and marked off ninety names for execution within forty days from the date of the signature. It appears that in Yunnan, there is some territory lately occupied, which they call "new regions." Three persons belonging to it received sentence of death. The next day, one hundred and eleven persons of the single province of Szechuen were condemned to be executed within forty days. In this way, his majesty during successive days marked off from ninety to one hundred names each day. The shortest period allowed for places near the court, was four days. Five persons were tried before himself and condemned: who they were does not appear. The condemnations were sent by express to the provinces,\*\* and the executions take place the day after their arrival.

In the autumn of 1829, the emperor marked off five hundred and seventy-nine names of criminals for execution,†† of which the single province of Szechuen had one hundred and four. The rest are not specified. There were six state criminals tried before the emperor. We find no record of the autumnal executions in 1830, and they were remitted‡‡ altogether in the following year on account of the emperor attaining his fiftieth year; but the indulgence did not extend to cases in which the provincial governments may inflict immediate death, without obtaining the imperial sanction. Many cases of the execution of criminals in Canton in these years and more subsequently may be found noticed in the Repository. These executions are performed in the most public manner,§§ says the latter authority, and are of very frequent occurrence, amounting to many hundreds,

\* Mal. Observer, Aug. 26th, 1828.

† Canton Register, Feb. 18th, 1828.

‡ Canton Register, March 22d, 1828.

§ Canton Register, Feb. 2d, 1829.

¶ Canton Register, Nov. 1st, 1831.

|| Vol. IV. NO. VIII. 49

† Mal. Observer, 21st Oct. 1828.

‡ Canton Register, March 15th, 1828.

§ Canton Register, Nov. 15th, 1828.

¶ Canton Register, Jan. 19th, 1830.

§§ Chinese Repository, vol. 1, p. 291.

and some say from one to two thousands annually. They are noticed in the court circular in the most summary manner, and sometimes even without mentioning the names or the number of criminals: it is simply stated that, such and such officers reported "the execution of the criminals was completed."

The Canton Register of the 24th January 1833 tells us, governor Loo ascended the judgment-seat last Sunday, under a salute of artillery, "had three prisoners brought in before him, examined them, condemned them, asked himself as fooyuen (he was filling that office at the time in addition to his own) for the imperial death-warrant, granted it to himself as governor, had the three men handed away instantly and executed. Since that he has granted the same death-warrant to execute in prison, about a hundred associate banditti or persons accused of that capital crime." On referring to the Repository\* we find recorded in the same year, seventeen executions on the 28th of May; twenty-three for piracy on the 23d of August;† and sixteen on the 25th of November,‡ one of whom was a priest of Budha. Another decapitation of a Buddhist priest will be found recorded in the present year.§

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ART. IV. *Suggestions with regard to employing medical practitioners as missionaries to China*, by T. R. Colledge, Esq.

[More than once we have had the pleasure of presenting to the public, brief notices of efforts made by Dr. Colledge, in the practice of the healing art, to benefit the people of this country. (See vol. 2, p. 270, and vol. 3, p. 364.) By his kindness we are now able to add a record of his opinion on the expediency of employing medical practitioners in China. The results of the Ophthalmic Hospital at Macao convinced us that there are no better means than the medical and surgical practice, to make the Chinese understand the feelings which Christian philanthropists cherish towards them. An experiment of this kind is now making in Canton, where within the period of six weeks we have seen more than four hundred and fifty invalids receive medical aid from the hands of a foreigner. In early times the heralds of the cross were miraculously endowed with knowledge and power to preach and to heal; but the age of miracles is past, and years of laborious study are now requisite to prepare men well for either of the two professions in question. We know it is as much more important to cure the maladies of the mind than those of the body, as the one is more valuable than the other: still it is the duty of those who would follow the example of "the teacher sent from God" to do both, so far as there is opportunity: here, then, the question arises, shall the two professions be united in the same person? Rarely, we should think. A division of labor is required, and especially since the number of preachers is so small in comparison with the work to be accomplished. When an individual un-

\* Chinese Repository, vol. 2, p. 48. † Chinese Repository vol 2 page 192.

‡ Chinese Repository, vol. 2, p. 336. § Chinese Repository, vol. 4, page 199



dertakes the two, he will always be under the temptation of neglecting one of them, there being in either enough and more than enough to occupy all his time and strength. In special cases, however, it may be necessary and therefore best that the duties of the two professions be performed by one and the same person. There is an unbounded, and very important, work which we ought to do for the bodies of our fellowmen. The good which medical practitioners can do in this respect is alone enough to demand their utmost efforts; while, irrespective of all this, the good they may accomplish in preparing the way for the promulgation of the gospel—by often inculcating its first principles and by always exemplifying it in all their department,—will also abundantly compensate them for all their toil. In this view of the subject, medical practitioners seem called on to engage in this work,—for the support of which too, the rich may gladly contribute of their abundance. They should be good men, every way equal to those who preach the gospel, and when one undertakes the two he should be so qualified that neither profession shall be reproached thereby. To those who are able to minister to the necessities of the blind, the sick, and the lame, we recommend the careful perusal of the following communication.]

THE Chinese have always shown themselves more sensible to what affects their temporal or personal interests, than to any efforts which have been made to improve their moral and intellectual condition. This must necessarily be the case with a people whose more refined and exalted mental powers are but partially developed; and it has ever been found, when any favorable result has crowned the labors of those who have sought to improve the condition of such a people, that it has been effected rather by doing good works among them, that is, by administering to their wants, by relieving their bodily sufferings, in a word, by bettering their temporal condition, and thus engaging their attention, and gaining their respect, than by any direct appeal to their moral feelings; for with a people of this description the *present* is every thing, the *future*, nothing. Still they are capable of reasoning; and observation has convinced me that the only way by which they will be led into the course of reflection which shall result in the end so much desired by all who have their interest at heart, will be by exhibiting among them the virtues of charity and humanity, then leading them gradually to the comprehension of the motives and principles from which these virtues spring. Those who seek to convert, must first gain their confidence by rendering themselves useful. When in the acts of those who shall devote themselves to this great work, this people shall find no selfishness, and that for the benefits rendered no benefit is asked in return, the question in the minds of some, if not of all, will naturally arise;—why do these men thus devote themselves for our good? This then is the moment to impress on their minds that there are hopes to be realized, rewards to be gained, beyond the world which has hitherto bounded all their thoughts and wishes.

Notwithstanding all that has been done hitherto by those self-denying men who have devoted their lives to the work of enlightening and reforming the Chinese, but little has as yet been attained; and one great cause, in fact, the principal one, of the slowness of their progress has been the impossibility of awakening in the minds

of this people a sense of the importance of the ends to be obtained by the change of life and practice which it has been their endeavor to bring about. The Chinese must first be convinced of the *utility*, before they can be made to comprehend the grandeur and sublimity of the truths of Christianity; and no method of benefiting the human race is so immediate in its effects as that which relieves bodily sufferings; no class of men therefore is so likely immediately to gain the attention and respect of a people like the natives of this empire as those of the medical profession. Is it not the same with people of all nations? For whom do we cherish the same feeling of kindness and gratitude as towards those who have been the means of relieving our sufferings? They inspire us with feelings of confidence and regard, and it is with these sentiments towards foreigners that it is so desirable to inspire the Chinese.

What I would wish to suggest is, that those societies that now send missionaries should also send physicians to this benighted race, who on their arrival in China should commence by making themselves acquainted with the language; and in place of attempting any regular system of teaching or preaching, let them heal the sick and administer to their wants, mingling with their medical practice such instructions either in religion, philosophy, medicine, chemistry, &c., &c., as the minds of individuals may have been gradually prepared to receive. What I propose shall interfere with the views of no religious sect; let the two professions remain entirely distinct, and thus let them pursue their separate paths towards the attainment of the same great end. I have for a long time reflected on the project which I have endeavored to explain, and have felt great pleasure in finding that some of the same ideas had suggested themselves to the pious and benevolent in the United States of America, as appears from the fact of the Rev. Dr. Parker having qualified himself to labor in this great field both as a physician and minister of the gospel: still this does not, as a general rule, exactly coincide with my own ideas, as I think more may be accomplished by keeping the two professions distinct. My wish is to see those of the medical profession act as pioneers in the great work, and by gaining the confidence of the Chinese render it a less laborious task for the Christian minister to instruct them in the great truths of our religion.

Let me not be misunderstood. Let it not be supposed that I mean to undervalue the zeal, the industry, the selfdenying exertions of those who have devoted and are devoting their lives to the service. Let it not be supposed I have forgotten that without the aid which has been received in the study of the Chinese language from the late Rev. Dr. Morrison, the task of attempting communication with this singular people would have been almost hopeless; that to him, and such as him, we owe the deepest gratitude for having cleared our path of half its obstructions.

What I would suggest then is, that all sects and denominations of Christians, unite for the one great purpose of improving the temporal and social condition of the Chinese, by sending out good men of the

medical profession, who shall by rendering themselves useful, gain the confidence of the people, and thereby pave the way for the gradual reception of the Christian religion in all its purity and beauty; that in selecting an individual for this work, the question shall never arise, to what sect or denomination of Christians does he belong? But does he possess Christian principles? Has he the wish to do good? Has he the energy and the enterprize which are requisite? and will his *example* be such as shall never bring reproach on the high cause in which he is engaged? For in my opinion, there is no greater barrier to the spread of the gospel of our Savior among the heathen than the division and splitting which have taken place among the various orders of Christians themselves. We have in this small society catholic Christians, church of England Christians, and Christians dissenting from both of these. Let us ask any intelligent Chinese what he thinks of this; and he will tell us that these persons cannot be influenced by the same great principle; but that Europe and America must have as many Christs as China has gods! Now, my friends and countrymen, no longer let differences of opinion weaken by dividing your efforts, but teach the Chinese that though Christians may differ in sentiment, they do unite in principle and practice where the object is the good of their fellow beings. Myriads of God's creatures in this empire claim our attention, therefore let us learn to do good among them, exhibit works of charity and humanity, *founded on Christian principles*, and the spread of Christianity is the sure result!

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ART. V. *First Report of the benevolent institution, or Christian school for all nations, opened at Malacca, in March 1834.*

THIS benevolent institution throws open its doors to people of all nations. All the dialects familiar to the scholars are considered as so many channels of communication with the understanding; "and," adds the principal of the school, "we should as soon think of closing them up, as we should of shutting all the doors and windows in order to enlighten the school room when the sun shines." At present, there are four branches of native schools; namely, Indo-Portuguese, Chinese, Malay, and Tamul. "About one hundred and fifty children have been admitted into the school during the year; but the average attendance cannot be rated much higher than one third of that number. During the first three or four months the barriers of national distinction were not broken down, out of tenderness to their prejudices. Each of the different nations assembled, occupied a particular part of the room. But this being very inconvenient, we soon ventured to mix them, and arranged the whole school into eight classes, according to merit, irrespective of any national or religious distinction. A pleasing sight was now witnessed; in a single

class were mingled harmoniously together Europeans, Indo-Portuguese, Chinese, Malays, and Hindoos, all reading the same lesson, and taught by the same monitor. Our fundamental principle, that of teaching English through the medium of the native languages, has been steadily kept in view, and has become a practical rule of easy and constant application, attended with the happiest results. It not only makes the attainment of our difficult language much easier to a native boy, but leads him to a more thorough knowledge, and correct use, of his own language, and affords him a good exercise of mental discipline."

For an outline of the plan of the school we refer our readers to the third volume of the *Repository*, page 138. The trustees of the institution 'offer their hearty thanks to those friends who have generously assisted them in their work of charity; the donations have been liberal and numerous.' The aggregate amount of expenses for buildings &c., has been about 1000 dollars, exceeding the sum of donations by 230 dollars. The amount of monthly contributions is yet small, and will not be sufficient to meet the current expenses of each month when all the branch schools are brought into operation. "A knowledge of our wants in this important and necessary part of the expenditure," say the writers of the Report, "will we trust not only induce our present subscribers to continue their assistance, but will also rouse other Christian friends to help us in the same manner."

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ART. VI. *Journal of occurrences: fire in the city of Canton; relief for the sufferers occasioned by it; public executions; cadets; new chefoo; governor Loo.*

THE late fire in the city of Canton was noticed in our last number, as having commenced about 7 o'clock in the evening of the 22d ultimo, and continued to spread till sunrise the next morning. According to the accounts which seem most authentic, fourteen hundred buildings were consumed: more than a thousand of these were shops; and some of them were filled with large quantities of valuable goods.

Annually, on the return of the winter season and northerly winds, proclamations are issued to admonish the people to watch and guard against fires, threatening with severe punishment those whose buildings take fire. Such proclamations had just been issued, and posted in all the streets within and without the city. These documents do much to prevent fires; but when such accidents do occur, they induce those in whose houses they originate to conceal the causes of them and themselves too if possible. In the present case we have not been able to ascertain how the fire began. In an official report made to the fooyen by the che-heën, on the 23d, the day after the fire, that officer stated that it was occasioned by boiling tea: a report which nobody here believes, and yet it is the one which must be laid before the emperor. It seems most probable, from all we have heard, that the fire was communicated from a lamp to papers, &c., which remained in one of the inner rooms of a shop, where the people, during the day, had been unpacking foreign goods. That shop, which bore the name of Cangynen, was situated in the new city, near the west end of Taesin street, about one hundred rods north of the governor's house, and somewhat more than that distance from the western wall of the city. The streets through which it spread and which were nearly



consumed, were Teenping, Leënyuen, Shingping, Taepingsin, Chingshe, Chwangyuen, Yewpoo, Nganking, Seaonpwanpoo, Chuhlanmmcheih, Simkaou, Hoiing, Pansëang, Haoupwang, together with Taesin, the one in which the fire broke out.

During the whole night there was a strong breeze from the north, which drove the smoke and cinders over the southern walls, across and beyond the river into Honan. Occasionally the wind veered to the northeast, and the sparks of fire fell on the foreign factories. At first, the fire spread directly and rapidly towards the governor's house; but before eleven o'clock its progress was checked in that direction; and, what was remarkable, notwithstanding the strong north wind, it spread due west till it reached the walls of the city north of the Taeping gate. Thence it swept to the south, raging with great fury, and soon reached the Chulan gate, the first gate on the south side of the city, and distant from the foreign factories about a quarter of a mile. All the engines on the west and south had been obliged, as the fire advanced, to retire without the gates, and were now well stationed, a part of them in Spectacle street which lines the western wall, and a part in the street which runs close by the southern wall. The people at the engines worked well, though not always to good advantage, and at the dawn of day were encouraged by a fair prospect of gaining the mastery over the element against which they had been all night contending.

In our first attempt to reach the western gate, at 9 o'clock, the crowd, pouring forth from the city, was so great, that we were compelled to return: on a second trial, about midnight, we reached the gate. The shouts of men carrying heavy burdens, armed with short swords; the wild and frightful looks of others, among them women and children, rushing through the streets; together with the loud crackling and vivid glare of the flames, made the scene truly terrific. A little before we reached the spot, one man was crushed by the wheels of an engine, and expired immediately. On the south side of the city, there was less confusion, although the danger was far greater. The factories of the hong merchants were in great danger. Howqua, we understand, had determined and was prepared to demolish the buildings in carpenters' square, had the fire passed the southern wall. Such a measure was the only one apparently which could be expected to save his own and several other factories. We saw but little of the movements of the authorities during the night. At the gates and in the streets, the police seemed to lose all influence. On the walls some order was observed. The fooyuen, seeing the ravages of the flames, hastened to one of the neighboring temples to offer incense to appease the god of fire; and many others of the common people, it is said, did the same. The members of the foreign community were not without fear for the safety of their own property; and in several instances preparations were made to leave the factories; in some cases, indeed, goods, furniture, &c., were removed to boats on the river. Shortly after the fire was checked, a proclamation was issued, offering a reward of one hundred dollars for the seizure of the unfortunate man in whose shop the fire originated. The total amount of the loss we have no means of ascertaining. It is supposed that between three and four hundred families were rendered houseless.

*Relief for the sufferers*, we have not even heard mentioned by a single native. When inquiries have been made on the subject, it has been replied, "they have gone among their kindred or begging through the streets." Something has been done by a few of the residents in Canton to relieve the needy; and some contributions have been sent from Macao; the latter were accompanied by the following note.

"On Tuesday, the 8th instant, a sermon was preached at the residence of the chief superintendent, sir G. B. Robinson bart, by the Rev. Mr. Medhurst of Batavia, for the purpose of obtaining contributions to be appropriated to the relief of the indigent Chinese, who are sufferers by the late conflagration at Canton. Mr. Medhurst expatiated in a very eloquent manner upon the advantages which we enjoy as Christians, and endeavored throughout his discourse to impress upon our minds the obligations we are therefore under to ameliorate the condition of the people among whom we dwell, on all necessitous occasions."

*Monday, December 7th* Public executions have been frequent during the autumn: twenty-four persons were decapitated yesterday, at the usual place of execution just without one of the southern gates.

*Monday, 14th. Cadets.* The 'gracions examination' is granted to martial as well as to literary aspirants. On the 5th ultimo, the pooching sze issued a proclamation, requiring all, whether Mantchous, Mongols, Chinese, soldiers, or common people, who intended to appear at the next examination for the military degree of keujin, to prepare themselves as the laws direct. Three days afterwards, the fooyuen sent out another paper, in which he says; "according to the established regulations, by which the government selects the most valiant and experienced men for its service, it becomes my duty to preside at the examination, and to choose those who possess sterling ability. As the multitudes assembled on the occasion will see who excell and who are deficient, I shall wish to discriminate in the most perfect manner; it will be in vain, therefore, for any to make a show of skill which they do not possess." His excellency proceeds to admonish them duly to estimate the importance of skill in horsemanship and archery, and warns them against a prevalent practice of employing substitutes to write their 'military essays.' He closed his document, by appointing the 16th of the month for the commencement of the examination, the result of which was announced early yesterday morning. The number of cadets who came off with the degree of keujin, 'promoted men,' was forty-nine.

*New chefoo.* It was reported this morning, by one of the demi-official papers from the public offices, that Pwan the chefoo of the department of Kwangchow, who has gained considerable celebrity by his cruel acts during his residence in Cantou, is to be immediately removed to a less honorable and lucrative station: Choorhangah, a Mantchou, late chefoo in the department of Shaonking, is named as his successor.

*Late governor Loo.* It is well known that this officer possessed great wealth, as is generally the case with the high functionaries of China. We have heard it said by intelligent natives, that the late governor expended half a million of dollars, in Canton and at Peking, to extricate himself from the difficulties which grew out of his dispute with the British authorities in the autumn of 1834. And he seems to have succeeded, as we shall presently show; but whether real merit or money won for him the encomiums which he has received, we leave it for our readers to determine as they best can. The following extract is made from an imperial edict, issued on the 24th day of the 8th moon (October 15th, 1835).

"Loo, the governor of the provinces of Kwangtung and Kwangse, has for years past recommended himself by his experience, tried knowledge, and intelligence, and has for a long time performed his duties in a meritorious manner. Formerly he was appointed to manage the supplies for the army in the Mohammedan territory; and on his reporting the performance of his duty, the title of *tse sze shaou paon*, (secondary guardian of the crown prince,) was conferred on him as a token of his merit. Afterwards, the chief rebel having been taken, he was invested with the insignia of the highest rank. On a second occasion, when governor of the united provinces of Hoo Kwang, being engaged in the destruction of the rebellious mountaineers (*yaou jin*) of Hoonan, he displayed his talents in the settlement of the affair, and the speedy suppression and pacification of the insurgents; in consequence of which he was rewarded with permission to wear the badge of a double-eyed peacock's feather; and was invested with the hereditary rank and title of *kingchaytoo wei*. Since his removal to the government of the two wide provinces [Kwangtung and Kwangse] he has performed his public duties with faithfulness, and has approved himself a useful servant, and worthy of confidence. I, the emperor, esteemed him an acquisition, and put trust in him.

"I have just heard of his sudden departure, which deeply affects me with pain and grief. Let Loo have renewed favor conferred [on his memory], by additions to his rank and title. Let him be invested with the title of senior guardian of the crown prince, and the rank of president (*shangshoo*) of the Board of War; and let the funeral allowances of his rank be appropriated to him. Let all demerits attaching to the performance of his official duties be removed. And let the proper Board deliberate, and report respecting the funeral honors that are to be rendered to him. His son, Loo Twafoo, is an expectant *yuenwaelang* of the Board of Revenue; as soon as the period of mourning is over, let him be appointed to the first vacancy. Let the several Boards (referred to above) be made acquainted herewith. Respect this."



